The Memoirs of Amirul Mu'minin

By
Sha'abân Khān Sanami [Saburi]

Translated by
Seyed Ali Farid Mohammadi

I swear to God Almighty, that the Venerable Prophet had chosen me, from among the people of his Ummah to be his rightful successor!
Indeed, the acceptance of my "Velāyat" and my "Imāmat" is mandatory for both the inhabitants of Heaven and for those of the people on earth.
In fact, the Heavenly Angels speak about my virtues and their Glorification is the action of enumerating my virtues!
O, people follow my orders, for I am guiding you to the Straight Path!
Do not be tempted to deviate and turn to your left or right, because it will bring you nothing but Perdition!

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بسم الله الرحمن الرحيم

In the Name of Allah
the All-Merciful, the All-Compassionate

Research sector

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Publisher's word

The antic field of Islamic Sciences for basic sciences such as Jurisprudence [Fiq'h], Dogmatic Theology [Kalām], Philosophy, Ethics and for practical sciences, such as "Rijāl" [lives of illustrious men], Dérāyeh and Rights [Huquq] has had many ups and downs during the passed fourteen centuries. With the glorious victory and triumph of the Islamic Revolution and in a time when globalization has been achieved, new questions and new challenges have taken shape and stood before the Islamic erudite, especially in the field of Human Sciences; this fact is in a way, under the difficult and rigorous responsibility of leadership; in the present era, one should be committed and faithful to Religion and Tradition and this, in worldwide managements and from all aspects is indeed a great challenge.

For that matter, modern, complete, concise and practical studies and researches appear as something essential and necessary in the Religious field; and one should act, according to the worldwide measures and evaluations, which are trustworthy and also according to the depth and originality of beautiful thoughts; thus, the prevention of all kinds of mental and educational deviations in researchers in the Religious field is indeed a mandatory necessity that the founders of that "Goodly Tree" [Shajareye Tayyabah] and most of all, the great architect of the Islamic revolution: Imām Khomēyni and the illustrious spiritual leader: Ayatollāh Khāmēnēyi have taken into account, most effectively.

For that matter, "Jāme'at Al-Mustafā Al-Ālamiyah" has founded the "International Centre for Translation and Publication Al-Mustafā" in order to fulfill this great responsibility and offer great works, for a

better knowledge of the venerable Prophet of Islam.

The present work is the result of the literary efforts of Seyyed Ali Farid Mohammadi in order to fulfill a part of this glorious ideal.

In the end, we would like to show our deepest gratitude to all those who have taken part in the achievement and publication of this book. All those who had asked the assistance of the possessors of knowledge, in order to let us know their constructive and positive opinions.

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Chapter One:

Along with the Venerable Prophet

The first recommendation

When the noble verse: "*And admonish your nearest kinsmen.*" [Al-Shu'arā - 214] was sent down to the Messenger of Allah, he called me: "O Ali!" he said. "I have been told to invite [and urge] my next of kin to worship the Unique God, and warn them of the Divine Torment.

On the other hand, I know well enough, that if I were to let them know of this Mission, I shall receive a negative response from them... That is why I remained silent so far, and told nothing about it to anyone... In fact, I was waiting for a propitious moment, until the Archangel Gabriel came down [from Heaven] and announced to me. "O Muhammad! If you do not execute your Mission, you shall suffer the Divine Torment...!"

Now I am asking you to make some preparations. For that, you will have to buy around three kilograms of wheat. Add to it a piece of lamb, and then you shall have to prepare a good meal. Bring on a pitcher, full of milk too. You shall have to invite the sons of Abdul'muttallib, so that I may speak to them and inform them of my Prophetic Mission."

I did as I was told to do. I bought all that he had ordered me to buy.

I then went and invited the sons of Abdul'muttallib to come to his house. There were forty of them. Among them were also present the uncles of the Prophet, such as Abu Tālib, Hamzah, Abbās, and Abu Lahab.

By the Messenger of God's order, a table was set and I brought in the meal that I had already prepared.

When I put everything before the guests, the Messenger of God

took the piece of lamb and separated each part with his teeth, and then put them again on the dish. He then announced. "In the name of Allah, pray eat..."

Everyone began to eat and soon, everybody was full, so that no one needed any more food.

I was just witnessing a strange fact, with amazement: the hands of those men were always stretching out towards the dish of food to take a piece of the meat, and they were all eating avidly and eagerly, while nothing diminished from that miraculous dish!

I swear to the God Who has Ali's life in His Care, that they were all men, used to eating great quantities of food, and the meal I had prepared was just sufficient for one person, and not for all of them...

The Messenger of God ordered me then, to bring in the pitcher of milk. They all drank from it, and quenched their thirst. I swear to God that the pitcher of milk was only sufficient for one person, but by the graceful presence of the Messenger of God among us, they could have their fill, while nothing diminished from that pitcher... They ate and drank so much, that soon they needed nothing more.

After dinner, just as the Messenger of God wanted to open his mouth and speak to them, Abu Lahab took advantage of the moment and while turning towards the other guests, asked them: "What has taken over you? Has he bewitched you all...?"

When Abu Lahab said that, the guests in the banquet were in no mood to listen to the words of the Messenger of God anymore, so everyone got up and went about his business and the Prophet could not say a word to them...

The next day, the Messenger of God told me. "O Ali! Did you see how that man spoke before I could even open my mouth, and before I had a chance to say a word to our guests? The guests got up and went away, without hearing me out. Today, you will have to repeat all that you had done yesterday, and invite them here, once again."

I did as I was ordered to do. Once again, I prepared a meal, and gathered them all together for another banquet.

After everyone had finished eating, the Messenger of God began to speak.

"O sons of Abdul'muttallib!" he said. "I swear to God, that I do

not know of any young Arab who has brought something better than what I, have brought you...!

I have brought you Happiness and Felicity in this world and in the Hereafter! God has ordered me to invite you to it. Now, which one of you is ready to help and assist me in this Mission? So that for his reward, he shall become my executor and act as my Successor...?"

No one answered from among the relatives of the Venerable Prophet. They turned away from what he had said with disbelief. However even though I was the youngest among them all, I rose from my place. "O, Prophet of God!" I said. "I shall help and assist you in your Prophetic Mission!"

Seeing this, the Messenger of God put a hand on my shoulder. "He it is indeed: my brother, my executor, and my successor among you all. And you should obey and follow him."[1] He replied.

The group of men rose to their feet, while everyone was laughing aloud. They turned to my father, Abu Tālib, and told him: "He has ordered you to obey your own son, and to submit yourself to him...!"[2]

1. In another Hadith, it has been reported that this invitation was repeated three times and each time, it was Ali who replied affirmatively to the invitation of the Prophet. [Behārul Anvār – volume 18 – page 179].
2. It is evidently referring to Hazrat Ali being so young at the time [for he was only a youngster] and it has nothing to do with some other meanings. At the same time, one may assume that this banquet was held with Abu Tālib's permission and at his house and Ali had done all that with his father's consent.

The flying tree

Once, I was near the Messenger of God, when a group of men from the Quraysh tribe came to him: "O Muhammad!" they said. "You have indeed claimed a great thing! Even your ancestors had never claimed something, such as this, nor any member of your family or tribe for that matter... Now, we have a proposal for you.

If you accept our proposal, it would mean that you are indeed a Prophet of God and a Divine Messenger.

On the other hand, if you cannot execute that which we shall ask from you, we shall know for certain, that you are nothing but a sorcerer and a liar..."

The Venerable Prophet asked them: "What do you wish from me?"

"Ask this tree here, to uproot itself from the ground and stand before you..." They asked.

"Allah is Most Powerful! Therefore, if Allah does that for you, will you be ready to believe in Him and attest His Oneness?" the Messenger of God asked them.

"Indeed, we shall do that..."

"I will show you that which you want to see, with your own eyes, even though I know full well that you shall not enter the Path of Goodness and Salvation, alas... I even see among you, those who will be thrown inside a well[1] and those who will build alliances among various

1. The Prophet was referring to those who participated in the battle of "Badr" and took out their swords before the Prophet. After that, their bodies were thrown inside a well, by the Prophet's order.

groups of men and make an army, in order to wage war against me..."

After that, the Venerable Prophet turned towards the tree: "O tree!" he said. "If you believe in Allah and in the Day of Retribution, and if you know well that I am the Messenger of God, Uproot yourself instantly and stand before me, with all your roots, taken out from the ground...!"

I swear to the God Who had chosen and elected rightfully His Prophet that I saw the tree, suddenly uprooting itself!

Then, just like a flying bird, with flapping wings, it slowly came beside the Messenger of God. With a strange, forceful sound that was coming from inside its trunk, it stood before him. It then extended one of its longest branches like an umbrella, over the Messenger of God's head. It then extended some of its other branches over my shoulders, while I was standing on the right side of the Prophet.

On seeing this scene, and after witnessing this miracle, to prove their arrogance and pride even more, the polytheists declared most haughtily. "Now, tell this tree, to come a little bit more towards you, while half of its trunk will remain in its place..."

The Messenger of God ordered the tree to do just that. Half of the tree came closer to the Prophet, as if it wanted to come even nearer to the Prophet and wrap its branches around the Prophet's body. It advanced in a most strange way, while making louder noises from inside its trunk.

The men, ungrateful as ever said loudly, "Now tell this half, to turn to its other half, and become just as before..."

The Prophet ordered the tree to do just that. The tree obeyed once again and turned towards its other half.

"O Messenger of God!" I said. "I was the very first person who believed in you and now, I am the very first person to confess and attest that this tree did exactly as you had ordered it to do! In addition, Allah's Will accomplished all this! The tree did all this, in order to attest and confirm your being a real Prophet and a true Messenger of God; and to obey and exalt your command..."

The Quraysh men replied with great arrogance. "Indeed not! He

is nothing but a sorcerer, a liar and a magician, endowed with great agility..."

They then turned to me, and while showing me with their fingers, they faced me by asking me, "Will there be anyone who would confirm "your" words...? Who shall be there, to attest and confirm all this, huh...?"[1]

1. From "Nah'jul Balāghah" – Extract from the Sermon known as "Ghāssé'ah" – Elāmol Varā – page 22 – Behārul Anvār – volume 14 – page 476 and volume 17 – page 389.

The final verdict

The Quraysh were always in search of ways to kill the Messenger of God; they were always discussing about this matter with one another, and trying to find different ways to put their terrible plan into execution. Each time, they planned a new way to make further trouble for the Venerable Prophet, and took all kinds of wicked decisions.

Finally, during their last secret gathering, held in a place called "Dārul Nodvah[1]", Iblis [Satan] also participated in that meeting, in the appearance and guise of a one-eyed man, from the Saghif tribe [i.e. Moghayyarah Ibn Sho'beh]. With his presence among them, the men who had participated in that secret gathering began considering other ways of tormenting the Prophet, and studied every aspect and every possible action, in order to destroy the Messenger of God, definitively.

At the end, they reached an agreement and decided that in order to be able to eliminate the Prophet a man was to be elected from each Quraysh tribe, to execute their plan. They had to attack the Prophet with naked swords and they had to do that in unison with the other men who were accompanying them. They had to assault him forcefully and violently, in one small, restricted group. They had to shed his blood there and then, without wasting any more time.

In this way, not only they would be freeing themselves from his bothersome presence, at the same time, the question of paying the price of his blood would disappear altogether. In this way, the next of

1. It was a place for the gatherings and the reunions of the leaders of the Quraysh tribes in the era of Jāhiliyat [Ignorance].

kin of the Prophet would not wish to get themselves into further trouble, with all the Quraysh tribes against them...

On the other hand, in order to protect those men from receiving any harm, the Quraysh had decided not to deliver those assassins to the authorities. In conclusion, the eventual request of the family members of the Prophet for a "Qisās" [Talion] and for taking revenge would remain unanswered.

Precisely at that time, the Archangel Gabriel descended from Heaven and informed the Venerable Prophet of the Quraysh's sinister, vicious plot...

He explained in detail, all the steps of their vicious plan, and announced in which night and at what time, this plan was to be put into execution. The Archangel Gabriel asked the Holy Prophet to leave the city as soon as possible, and put Mecca behind him, while leading his steps towards the cave, called "Thour"...[1]

1. Ekhtesass – page 165 – Khissāl page 415 – Béhārul Anvār – volume 19 – page 46.

The fateful night

The Messenger of God called me to him and informed me, "There are some men from among the Quraysh who want to kill me ruthlessly... Tonight, you shall have to sleep in my place, in order that I may get away, as far as possible from Mecca. This is Allah's Commandment."

"Very well, O Messenger of God. I shall obey you and do that most willingly!" I said devotedly.

When nighttime came, I slept in his place and closed my eyes. The Prophet opened the door and went out of the house.

The polytheists were all around the house. They were waiting for the break of dawn, in order to put their devilish plan into action...

The Messenger of God recited the noble verse of the surah Yāsin [9:36] and passed before their very eyes, without being seen in the least, by them!

While he was walking briskly, he met Abu Bakr who had come out of his house, to reach the Prophet's house as quickly as possible. He had heard about the sinister plan of the assassination of the Prophet and thus, wanted to inform the Prophet about this fact. The Messenger of God took him along with him.

When dawn came, the polytheists entered forcefully inside the house, ready to attack the Prophet.

At first, they thought I was the Prophet himself! However, when I got up from where I had slept, and stood before them, I shouted at them. Only then, did they recognize me!

"Is it you, O Ali...?" They asked me incredulously.
"Yes! It is I!"
"Where then is Muhammad?"
"He has left the city."
"Where has he gone?"
"Only God knows that!"

They had no choice, but to leave me alone. They went out, in search of the Messenger of God. While they were marching on, they met Abu Kerz Khazā'î. He was famous for his talent in finding the traces left on the ground, by the people's footsteps. He could follow on a trail and find out where that person had gone. The Quraysh asked him to help them out and find Muhammad for them.

The man found the traces of the footsteps that the Messenger of God had taken from the entrance door, when he had left his house. He told the Quraysh: "These are the traces left by Muhammad! However, I am ready to swear to God that this footstep is exactly identical with Abraham's footstep, left in "Maghām" [the Station of Abraham]!"

Anyway, he kept on searching the ground and followed the Messenger of God's footsteps.[1]

He followed the traces left on the ground and reached the point where the Holy Prophet had met Abu Bakr.

The man announced. "Here, a man had joined the Messenger of God... By looking at it, I think it may belong to Abu Ghahāfah or his son, Abu Bakr."

Khazā'î followed the lead, until he finally reached the entrance of a cave. Strangely enough, no more footsteps were seen on that spot! All traces had disappeared... It seemed as though the Messenger of God had gone into thin air!

God Almighty had ordered a pigeon to build a nest before the entrance of the cave. The pigeon seemed occupied in tending to its egg. There was also a spider, which, by God's Commandment had weaved its web in that exact spot, so that the entrance of the cave was fully covered with the spider's web.

The man, after seeing that scene was extremely astonished!

---

1. It seems very unlikely that the Messenger of God's footsteps was such. This fact has not been included in other Hadiths or the historical sources left to us.

"From this spot on, Muhammad and his companion have not moved on..." he said. "Strangely enough, either they have gone to the Heavens, flying with their wings, or they have gone under the ground and vanished from the face of the earth! For, just as you are witnessing yourselves, the entrance to that cave is obstructed by this spider's web, and everything here is left untouched... If they had entered the cave, they would have surely destroyed a part of this spider's web...

At the same time, this pigeon here, which has laid its egg and is tending to it is another proof of the impossibility of their eventual entrance inside this cave... They have not entered this cave. I am certain of it!"

Therefore, the polytheists decided not to enter the cave and each one of them took a different path, in the hope of finding the Prophet, in the mountains, which surrounded them...[1]

1. Bēhrul Anvār – volume 19 – page 74.

The wickedness of the Quraysh

When Muhammad invited the people to the Religion of Allah, and asked them to worship God the Unique, we [Ahlil Bayt][1] were the first persons to believe in him; that is, the first persons to confirm and attest that which he had brought to Mankind.

Many years passed in this way, while no one was worshipping Allah the Unique as we did so. Alas, no villages or regions adored the Unique God...

Then one day, our tribe [Quraysh] decided to kill our Venerable Prophet and uproot our existence. Thus, they planned and plotted many a wicked thing against us, and committed all kinds of shameful things against us...

They prevented us from eating and drinking with serenity and ease, and in return, provoked the feelings of fear and anxiety in our hearts...

They designated spies for us, to report all our movements and behaviors. At last, they forced us to move away from the city. They made us take refuge in a rough mountain.

They lighted the fire of war against us, and wrote a treaty among

1. This means the close members of the holy Family of the Prophet. That is the Household of Muhammad [May God's Glory and Peace be upon him and his holy Family!]. That is, those who were really the closest persons to the venerable Prophet. They were Ali, Fātima, Hassan, and Husséyn. However, in the sentence above, Ali is referring to himself, to Lady Khadijah [the Prophet's wife], Abu Tālib, Jafar Tayyār, Hamzah and Fātima bent Assad who were the very first people to become Muslims. [the translator].

them, in which they vowed not to eat or drink with any of us [Muslims] anymore. At the same time, not to give us their daughters, nor take women from us, in order to marry them. They vowed not to do business with us and not to give us shelter, anymore. Unless we were ready to deliver the Venerable Prophet to them, so that they may kill him in cold blood, and that he may become an example, for all the people, to see and remember.

We were only safe, during the entire Hajj season; then once again, we had to wait for the arrival of the next Hajj season... God Almighty made us firm in our decision to defend and guard the Venerable Prophet with all our might and love, with all our force and strength! We were dedicated to him and wanted to protect him against all odds! We were ready to help and defend him with our swords and our lives, in all the terrible hours of night and day!

Those among us who wanted to achieve piety, hoped with all our hearts to receive a reward from God Almighty, by acting in this way! In like manner, those of us who were heretics, because of the family ties and the tribal pride wished to do the same, and protect the Venerable Prophet from any harm.[1] However, at that time, some of the men [from Quraysh] who had embraced Islām were not as afraid as we were. That was because of the allegiance that bonded some of them with some of our enemies. Therefore, the enemies could not kill them and shed their blood. At the same time, their relatives and next of kin defended and protected them forcefully, before their adversaries. Therefore, no harm came to them, as much as we could receive harm, from our own tribe, alas... That was because they were safe and protected.[2]

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1. The event known as the "Shē'ēb Abu Tālib" was an act of pure wickedness from the Quraysh and those other tribes who had sworn allegiance to them. It was an act of pure malevolence and "boycott" against the Bani Hāshim tribe. One should consider the fact that those who were inside the "Shé'eb" were not necessarily Muslims. They were men from the Bani Hāshim tribe. Some of them had embraced Islām, while some others had remained with their old beliefs and were considered as heretics. Therefore, when the lord of the believers says that the heretics were also protecting them, he was offering a correct meaning and was referring to those men in particular.
2. From Behārul Anvār– volume 33 – page 111 - it is an extract from a letter to Muāviyah; an extract from a book entitled "Peykār-e Seffeyn" – page 128 [with some transformation and changes in the translation].

The last warning

In order to finish his arguments with the heretics [polytheists] and put an end to all the excuses and pretexts of the Meccans, the Venerable Prophet decided to invite them once again, to Islām.

He wanted them to adore the Unique God, the Most Exalted, and the Most Glorious. He wanted to do that for the last time, just as he had done it for the very first time. That is why, before the conquest of Mecca [the victorious entry of the Islamic army inside the city walls], he decided to write them a letter.

In that letter, he warned them of any eventual opposition against his person, and made them fear the Great Divine Torment. He promised them that they would be granted the Divine Forgiveness and that they should hope for Allah's Mercy and Clemency. In the end, he added some of the noble verses of the surah "At-Tawbah" that had descended, in regard with the polytheists.

At first, he did not choose a particular man for the delivery of that letter to the Meccan heretics. He had just offered this mission to anyone who might have been interested in performing that duty.

Alas, his proposal was met with an embarrassing silence, and no one had wanted to execute that [dangerous] mission.

After seeing that reaction, the Venerable Prophet called one of the men and gave him the letter, and ordered him to take the letter to Mecca and deliver it to the inhabitants of that city.

Soon after, the Archangel Gabriel who was entrusted with the Divine Revelation descended from Heaven and announced. "O,

Muhammad! This letter should be read aloud, either by you or one of your next of kin [closest family member]..."[1]

The Messenger of God informed me of that Revelation, and chose me for the execution of that delicate mission.

Soon after, I arrived in Mecca. However, what a truly different Mecca it was from the previous one I knew! Everyone knows well the Meccans [and everyone knows] of their deep rancor, antagonism and hate towards me... There was not of them who did not wish to kill me or shred me into pieces, and then put each piece of me, at the top of a mountain...!

Everyone was gladly prepared to do just that with me, and they would have done that, with not the least regret. Even if this meant that, the person in question had to lose his life or witness the destruction of his family or possessions!

Anyway, I read aloud the message of the Prophet of God.

The people who were hearing it became furious; men and women wanted to threaten me and show their rage and all the horrible things that they wanted to do to me... Aye, they showed me clearly their rancor and wrath against my person.[2]

1. One of the most important and crucial [also interesting] thing about this event is that the Sunni sources are in complete agreement with the Shiite sources about the famous sentence that the Messenger of God had pronounced. He had declared. "This surah should be read aloud for the people [of Mecca] by me or by a man who is from me [that is: from my own family]." Therefore, the vain efforts of certain writers who try to say that the principal duty of Abu Bakr was acting as an "Amirul Hāji" are to no avail... For, the principal message in those Hadiths concerns the perpetual glory, which belongs to Ali and in the unity and harmony that existed between the Messenger of God and the man [Ali] chosen to execute this important mission.
2. Khissāl – page 419 – Ekhtessās – page 168 – Béhārul Anvār – volume 35 – page 286 and volume 38 – page 171.

A mission during nighttime

Once, in a very dark night, the Messenger of God sent someone in search of me and asked him to bring me to him.

When he saw me, he said. "Take your sword with you right now, and go to the peak of the mountain Abu Ghobeyss. Kill instantly whoever you shall find there!" He ordered me.

I went my way and ascended the mountain Abu Ghobeyss. Suddenly a dark-faced creature, in the shape of a man appeared before me. He had tremendous, fearful eyes. They seemed as though they were bowls of fire...

First, I was afraid of him, but as soon as he called me by my name, I came to myself, and went a step forward and killed him instantly with my sword.

In that precise moment, I heard shouts and cries, coming from inside the houses in Mecca...

When I returned to Mecca, I went straight to see the Messenger of God, because I wanted to inform him that I had actually done my duty. He was in Lady Khadijah's house.

I recounted all that had happened, and told him about all those shouts and lamentations that I had heard, from inside the Meccans' houses.

"Did you come to know of the identity of the man you just killed?" The Prophet asked me calmly

I answered him. "No. God and His Messenger know better."

He told me: "You killed the great idols: Lot and Ozzā! I swear to God Almighty that from now on, the idols should never again be worshipped on earth!"[1]

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1. Béhārul Anvār – volume 39 – page 186.

Up on the shoulders of the Venerable Prophet

One night, when the Prophet was resting in Lady Khadijah's house, he called me beside him.

Without wasting any time, I hastened to see him.

The way the Prophet appeared before me, he seemed as if he was ready to go out. Somehow, he did not say anything to me about his destination. He just informed me: "O Ali! Get ready and follow my steps..."

He began to walk and I followed his footsteps obediently, without saying any word. We passed many streets and alleys, until we finally reached the House of God, the Great Ka'aba...

In the still of the night, when all the inhabitants of the city were in deep sleep, he called me quietly to him: "O Ali! Come! Get up on my shoulders!"[1] He said.

He then curbed his back, so that I may get up on his holy shoulders. I did as I had been told to do. I stood on his holy shoulders;

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1. Muhammad Ibn Harb who was the governor of Medina well knew about Ali's courage and his physical prowess. He had heard that Ali, during the battle of Khéy'bar, had removed forcefully the great Portal of the Dungeon: something that forty men had not been able to do. Ali had removed the heavy Portal and then had thrown it away as far as possible. He then heard that Ali had been unable to bear the weight of the venerable Prophet on his shoulders! That was when the Prophet had decided that it should be Ali to get up on his shoulders. Therefore, this governor went to see Imām Sādegh in order to clear this doubt from his mind. Imām told him:" If it was the contrary and Ali had been able to bear the weight of the Prophet on his shoulders, the action of breaking the idols would not have then appeared as a glorious act for Ali. For the Prophet had always mounted a horse or a camel. However, in this case, he had told Ali to get up on his holy shoulders. [Ghāyatul Marārm – volume 1 – page 26].

I reached high and attained finally the roof of Ka'aba.

I then threw down all the idols that were standing on the roof. We then left that place and came back to Lady Khadijah's house.

While we were walking back home, the Messenger of God informed me: "The first man who broke all the idols was your illustrious ancestor, Abraham. In like manner, you have been the last one to have broken those idols..."

The next day, when the inhabitants of Mecca went to worship their idols, they saw that all of them had been broken into bits and pieces; some of them were also toppled over.

"This was surely done by Muhammad and his cousin Ali, no doubt! It is surely something they have done!" they exclaimed exasperatedly.

From then on, no one ever saw an idol on the roof of Ka'aba.[1]

1. Kashful Ghemeh – volume 1 – page 79; Behārul Anvār – volume 38 – page 84; Manāghib Ibn Shah'r Ashub – volume 2 – page 155; Allāmeh Majlessi in volume 59 of his Behārul Anvār - page 138 had written: «The action of breaking the idols by the hands of the lord of the believers was done before the Hijrat to Medina and the conquest of Mecca. For, after the conquest of Mecca, Islām was already strong, powerful, and glorious, while the polytheists were defeated disgracefully after their heavy surrender. Therefore, the nocturnal walk to reach Ka'aba and to break the idols was an action the Prophet and Ali had done before their Emigration, when they had to do it in nighttime and in secrecy.

The Heavenly banquet

During his lifetime, the Messenger of God ate more than once, from the Heavenly dishes...

Once, when hunger was tormenting him terribly, the Archangel Gabriel brought him a dish, full of heavenly meals from Paradise. When the dish and all that was on it, rested on his lap, everything inside the dish began to praise the Lord Almighty and all those things pronounced the Takbir, while adoration was offered to Allah, the Unique.

The Prophet offered the heavenly dish to one of his next of kin. Suddenly the dish began once again, to praise Allah.

When the Prophet wanted to offer the dish to some of his other companions, the Archangel Gabriel interfered and prevented the holy Prophet from doing that.

"Pray, eat from these heavenly meals, for they have been sent down especially for you." He said. "These are presents and gifts from Paradise and the only persons who can eat them are the Prophet and his successor; no one else is permitted to eat from this heavenly dish..."

Only then, did the Prophet eat from the heavenly dish; therefore, I too got the permission to eat alongside with him. Indeed, I can still feel the superb taste of them in my mouth, even now..."[1]

1. Ehtedjādj – page 211 – Béhārul Anvār – volume 17 – page 286.

Satan's envy

On the morning after the fateful night, when the Messenger of God had had the honor of ascending to Heaven and accomplished his "Ascension", he was performing his prayer [Salāt] inside "Hijr".

I was beside him, and I too was performing my prayer [Salāt]. After we had finished our prayer, suddenly I heard a loud cry and a painful lamentation.

Alarmed, I asked the Messenger of God. "What is that strange sound?"

"This is Satan's lamentation and desperate shout!" He replied. "He has come to know about my "Ascension". He is now desperate, because he is no longer sure if he would be obeyed and worshipped on earth..."[1]

1. Sharheh Nahjul Balāghah – volume 13 – page 209 – Behārul Anvār – volume 18 – page 223.

A prayer fulfilled

When the Messenger of God emigrated from Mecca to Medina, the inhabitants of Medina were suffering from a terrible drought.

Finally, one Friday morning, the people of Medina went to see the Prophet. "O Messenger of God! It has been some time now that no rain has fallen down on our lands, and our trees and our crops are dry and thirsty... Their leaves are falling down, one by one... They are no longer healthy and radiant. How we wish that you would pray for us...!"

The Messenger of God raised his holy hands in the air, so that the whiteness of his armpits became visible. In that moment, the sky was clear and there was not even one cloud, in the sky...

However, the prayer of the Messenger of God had not yet finished and he had not yet moved from where he had sat, when suddenly, the signs of the fulfillment of his prayer appeared! At once, there were heavy clouds in the sky and all over the city!

Raindrops began to fall, so much that even the young and the strong had difficulty in returning to their houses, under such a heavy rain...

Rain kept falling down for a whole week, and after that, it brought a heavy flood, so that great damages befell that area...

When next Friday came, the inhabitants of Medina went to see the Prophet, once again.

"O Messenger of God!" They told him "Many of our houses are in danger of destruction... The flood may destroy them and the walls of many houses have already fallen down. Our animals cannot move an inch and we too, cannot go to any place..."

The Messenger of God smiled: "In truth, how low is the capacity

of Mankind [the children of Adam] to bear difficulties...! How soon, Man becomes frustrated!" He replied.

He then raised his hands in the air once again and invoked God:

"O Lord! May the rain fall down all around us, but not on our houses, nor on our dwelling places!

O, God! Direct the raindrops in a way that they may penetrate the roots of the plants and the cultivated lands..."

Once again, because of the blessed prayer of the Prophet, the inhabitants of Medina witnessed the miracle of the Prophet's generosity. All of them saw with their own eyes, how the raindrops were falling down, only on the outskirts of Medina and the regions, which surrounded the city, without damaging the other parts. In fact, not even one single drop fell down over the city...[1]

1. Béhārul Anvār – volume 10 – page 30 – Ehtedjādj – page 212.

The writing of the surah Al-Mā'idah

One day, I went to see the Prophet. He was busy reciting [the surah] "Al-Mā'idah". It appeared that just recently, a part of that noble surah had been sent down to him, and the holy Prophet was busy, reciting the Divine Revelation, in order to comprehend it fully.

The Messenger of God asked me then, to write down the noble verses of that surah. He began to recite and I began to write down the verses, one by one, until I reached this noble verse: "*Your [real] friends are [no less than] Allah, His Messenger, and the [fellowship of] Believers, those who establish regular Prayers and regular Charity, and they bow down humbly [in worship].* [Al-Mā'idah – 55]

Suddenly, I noticed that the Prophet had entered into a state of trance and sleepiness; at the same time, his tongue was still reciting and helping me write down those verses.

Despite the particular state in which the Prophet was, I wrote down whatever I heard from him, until the writing down of the above surah ended. In that moment, the Messenger of God came out of his state of sleepiness: "Write now!" he told me and once again, he recited the same verse that he had recited to me, just seconds earlier, while in his state of trance.

I told him: "But have you not just recited this verse to me, from beginning to end? I just wrote them all down!"

The Prophet pronounced a great Takbir, in a sign of astonishment.

He then said. "Listen, He who had recited those verses to you was

none other than the Archangel Gabriel Himself..."

Therefore, from the total number of one hundred and twenty verses of the surah Al-Mā'idah, fifty-five of those verses were recited to me, by the Archangel Gabriel Himself.[1]

1. Béhārul Anvār – volume 39 – page 113.

A strange prayer

Now I am going to say a thing that I have never told anyone, so far... Once, I asked the holy Prophet to pray for me and ask God Almighty for my Forgiveness...

"All right, I shall do that." He said.

He then rose from his place and performed a prayer [Salāt]. He then opened his hands in sign of offering a prayer to God and I heard his supplication. I heard him say:

"O Lord! I swear to you, by the high rank and the eminent position of Ali that You deign to grant him Forgiveness...!"

"O Messenger of God! What was this prayer...?" I asked him incredulously.

He replied. "Is there anyone more eminent and more illustrious than yourself, before the Divine Threshold, to make him intercede for you...?"[1]

1. Sharheh Nah'jul Balghah – volume 20- page 316 and Jannatul Ma'vi – page 299.

Acting as a host for the Angels

Once, the holy Prophet told me: "Soon, a group of Angels shall come down [from Heaven] to pay me a friendly visit. Stand in front of the entrance door of my house, and prevent anyone from entering inside..."

Soon after, Omar came along. In order to act dutifully, I did as I was instructed to do, and did not let him enter the house.

He went away, but then came back thrice and each time, I tried preventing him from entering the house.

"Listen..." I told him. "The Messenger of God is hosting a group of Angels who have come down from Heaven, and their number is this and that..." and I told him their number.

At last, the interdiction to let anyone enter the house was revoked, and Omar got the permission to enter, finally.

When he met with the Prophet, he said. "O Messenger of God! I came here many times, but each time, Ali forbade me the entrance to your house, claiming that you were hosting a group of Angels and that their number was this and that, and that you did not wish to receive anyone...

Now, pray tell me, O Messenger of God! How could he know of their number? Did he see them with his own eyes?"

The Prophet turned to me and asked. "O Ali! What he says is true. How could you guess their number...?"

"Well, by the number of the greetings that I heard, I came to know of their number..." I replied simply.

"That is true. Their number was exactly what Ali had announced..."[1] The Prophet said.

He then added. "You do have a great resemblance to my brother Jesus, indeed..." [All the while, Omar was hearing our conversation].

In that moment, Omar who was going towards the exit door said with a mocking, incredulous voice. "Hear! Hear! It now seems that the Prophet is claiming that Ali resembles the son of Maryam [i.e. Jesus] and is comparing him to Jesus...!"[2]

1. According the Hadith in Behārul Anvār [volume 39 – page 112] reported from the Tafsir al Forāt, the number of those Angels was 360.
2. Khéssal – page 662 – Behārul Anvār – volume 35 – page 317.

On the peak of Mount Herā

Once, I was standing beside the Venerable Prophet [God's Greetings be upon him] on the peak of Mount Herâ. Suddenly, the mountain trembled tremendously, and everything shook terribly.

The Prophet [God's Greetings be upon him] pointed the mountain with his forefinger and addressed it: "Rest calm and assured!" He said. "No one is here on your peak, except the Prophet of God and the "Friend" of God [Siddigh] who attests the Mission of his Prophet."

Suddenly, the mountain became still and by showing at once, its obedience and submissiveness to the Messenger of God.[1]

1. Behārul Anvār-Volume 10- Page 40.

Ali's guest

On that auspicious day, the Prophet of God [Allah's Greetings be upon him and his holy family] was our illustrious guest. The only food we had in our house was some milk, a handful of dates, and some butter, which Ommē Ayman had sent as a gift to us.

We offered a plate of all those food to the Prophet [God's Greetings be upon him and his holy family].

After the Prophet finished eating, he got up, went to the corner of the room, and performed his prayers [Salât].

In the last prostration of his prayer, we suddenly heard a sound of crying and we saw that the Prophet was shedding heartfelt tears...

Because of our full respect and veneration towards the Prophet, none of us dared ask him about his sudden sadness and the reason for his crying.

Then [my son] Hussēyn got up, and sat on the lap of his Venerable grandfather.

"O beloved grandfather! When you came to our house, we were truly happy to see you!" He said to him. "Nothing was more exciting than seeing you, once again! Then, we saw your tears... They make us terribly sad and sorrowful... may I ask you the reason for this sudden sadness. Why are you crying...?"

"O my sweet child...!" The Messenger of God answered him. "A few minutes ago, the Archangel Gabriel descended from Heaven, and informed me that one day in the future, you will be killed and that your sepulchers will all be scattered here and there..."

"With all our scattered sepulchers, here and there, what will be the compensation and the rewards of those who will come to visit our graves...?" Hussēyn asked him.

The Messenger of God [Allah's Greetings be upon him and his holy family] looked at him: "O my beloved son, those who will make a pilgrimage, in order to visit your shrines are a group of my faithful followers who shall be asking for all kinds of Blessings, the spiritual illumination and Guidance, in your presence..." He explained. "And on Judgment Day, when the heavy burden of their wrong deeds will make them enter in the sparks of Hell fire, and that all kinds of terrifying, frightening images will be shown everywhere, I shall help and save them from their miseries and hardships... God Almighty will place them then, in His Eternal Paradise."[1]

1. Behārul Anvār volume 28- page 80.

A gazelle, saved and rescued

One day, the Prophet of God [Allah's Greetings be upon him and his holy family] was walking outside the city walls. On his way, he saw a gazelle, held and fastened firmly to a tent.

By the Infinite Power of God, the gazelle was able to speak with the Venerable Prophet.

"O Messenger of God!" It said pitifully. "I am the mother of two fawns... They are hungry and thirsty, while my breasts are full of milk! Please, I beg of you! Release me for a few hours, so that I may be able to go and feed them. I will come back then, to be fastened again, and remain as I was, before you came this way..."

"But how could this be possible, when someone else has captured you?" The Messenger of God answered it. "Look at yourself! You are captive and tied firmly to this tent..."

The gazelle bent down its head. "If you release me, I shall come back here soon, and you will fasten me again, yourself."

The Prophet of God unleashed it. The grateful animal promised to come back soon.

After a while, the gazelle came back again, while this time, its breasts were empty of milk.

Once again, the Venerable Prophet fastened the gazelle in the exact spot where it had been previously. "By whom this pitiful gazelle has been captured?" He then asked, while looking here and there, to see its capturer.

Some people who were there came closer and told the Prophet that the owner of the gazelle was from which tribe.

The Messenger of God [Allah's Greetings be upon him and his holy family] went to see that man, without a moment's hesitation.

The man who owned the gazelle was accidentally a heretic [although later on, when he witnessed that event, he turned away from disbelief and embraced Islām, full-heartedly].

The Prophet of God wanted to buy that animal from its rightful owner, with the intention of freeing the poor gazelle,.

Therefore, he spoke with the hunter, and the man replied. "O Messenger of God! May both my father and mother give their lives for you! Now, I will unleash this animal willingly!"

The Venerable Prophet turned around to face the people present there: "Know that if the animals on earth knew like you, humans, about Death [and its terrible hardships], you would have never been able to eat their fleshy meats..."[1]

1. Isbāt al-Hudā volume 1 – page 309 – Elām al-Varā – page 26 – Behārul Anvār – volume 17 – page 398 – and volume 64 – page 26. The sentence above means that the animals would have become very skinny and lean, for the fear that they would have felt inside their beings in regard with Death. [the translator].

A perfect Hijāb

One day, I was sitting inside the Baghi Cemetery, along with the Prophet of God [Allah's Greetings be upon him and his holy family].

On that day, the weather was grey and rainy. While we were there, a woman who was sitting on a donkey passed by, in front of us.

Suddenly the forelegs of the donkeys twisted and it fell inside a puddle, so that in her turn, the poor woman fell down on the ground...

When the Messenger of God saw that incident, he quickly turned his face away from that scene, and appeared somehow annoyed by it.

Some people who were near the Prophet turned to face him, trying to reassure him quickly: "O Messenger of God! That woman is fully covered and wears a dress, which hides most of her body..." They said

The Prophet prayed then for the poor woman. "O, God Almighty, may Your Blessing and Forgiveness be granted to her and all the women who cover their bodies with a perfect Hijāb! O, people use tunics, which shall cover all the parts of your body, and thus, protect your wives from the corrupted eyes of the others, by wearing this kind of cloths yourselves."[1]

1. The Compilation of Varram - page 78; Mostadrak al Vassā'ēl - volume 3-page 244.

A great reward

Once, the Prophet of God [Allah's Greetings be upon him and his holy family] was speaking about the rewards of performing "Jihād" and those who accomplished it. After a while, a woman stood up: "Do such rewards exist also for women?" She asked him hopefully.

The Messenger of God replied. "Indeed! In fact, women, from the initial moment of their pregnancy, until the last day of their breast-feeding their infant will have similar rewards, as those who perform Jihād.

And if during that time, Death suddenly comes to them, they will indeed gain the rank and spiritual rewards of a noble Martyr."[1]

1. Lā Yahzar al-faghiyah-volume 3- page 561.

The Curse

Once, the Messenger of God [Allah's Greetings be upon him and his holy family] asked about the health of one of his followers [Ashâb], and said. "How is he? Is all well with him?"

"The poor man has been ill recently and has many hardships... In fact, he has become like a bird, with a broken wing... He has become sad, agitated, and very miserable. He is anxious and his life has become extremely difficult..." They informed him.

The Prophet took pity on him, and went to his house, in order to visit him. The man was gravely ill, and with his Divine knowledge, the Prophet of God understood that his difficulties and illness had not come as a simple, natural thing to that man.

"Did you curse yourself, my friend?" He asked him curiously.

The man thought a little. "Ah, yes... It may be that... Once, while I was praying to my God, I said. "O God Almighty, if I should be punished in the Hereafter, because of my wrong deeds, I beg of You, Make haste, and Punish me here and now, in this earthly plane..." He confessed.

The Messenger of God spoke then. "Ah, but why did you pray for yourself, in such a strange way...? Why did you not ask from God, the Most Merciful, to bless you with His Bounties, both in this world and in the Hereafter...? You should have recited this verse of the Holy Qur'ān, which says. "Our Lord, Give us in this world, that which is good and in the Hereafter, that which is good, and save us from the torment of the Fire!"[1]

1. Surah Al-Baqarah verse 201.

The man recited then that verse, and soon, his weak body healed once again; then, with his regained health and well-being, he accompanied us towards the entrance door, and we took leave of him.[1]

1. Ehtedjādj -page 223- Behārul Anvār -volume 17- page 293.

The illness of Imām Hassan

Once, my eldest son, Hassan was severely ill.

His mother took him into her arms and went to see her father, most anxiously. She then put down Hassan in front of the Prophet [Allah's Greetings be upon him and his holy family], and asked the help of her father.

"O beloved father! My son Hassan is so sick...! Pray, ask from God Almighty to heal him from his illness!" She begged him.

The Messenger of God [Allah's Greetings be upon him and his holy family] came closer to his beloved Hassan and sat beside him.

"O, my sweet daughter!" He said. "The Unique God, Who Gave this child as a precious gift to you is Mighty and Powerful and He shall certainly heal him from his sickness..." He said gently to her.

Suddenly the Archangel Gabriel descended from Heaven:

"O Muhammad!" He said. "God Almighty has used the word "Fā" in all the surahs, inside His Holy Book [the Qur'ān]. Know that the word "Fā" derives from the word "Āfāt" which means "Calamities"... The only surah, which does not have the word "Fā" in it, is actually the surah Al-Fātiha! Therefore, prepare a bowl of water and recite forty times that surah over the water, inside the bowl; sprinkle then some of the water on the child, and by the Will of God Almighty, soon he will regain his health!"

The Prophet did exactly as the Archangel Gabriel had instructed him to do. The child got soon well, and he was like someone who had been saved from out of a lugubrious prison. After a moment, he seemed as though he had never been ill, in his entire life![1]

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1. Behārul Anvār – volume 62 - -page 104.

The reward of the suffering

Once, Abuzar [one of the Prophet's devoted and loyal companions] became ill. I went to see the Prophet of God [Allah's Greetings be upon him and his holy family] in order to tell him about Abuzar's illness.

"Take me to him. I wish to see him..." The Prophet told me.

We went to see him together.

After asking him about his condition, the Messenger of God questioned him about his illness, and Abuzar explained how he was suffering from a high fever.

The Prophet sympathized with him, and was very gentle and kind to him.

"O Abāzar!" He told him. "It is because you have just been washed with the pure water of life, and been placed in one of the Gardens of Paradise! Congratulations, my friend! Glad tidings have come upon you!

Whatever was harmful to your religion, such as sin, has already been forgiven by God, and washed away from your soul, because of that very fever, pain and suffering that you have endured!"[1]

1. Behārul Anvār volume 22- page 434.

A pure birth

Once I was sitting near the Holy House of God, the Honorable Ka'aba.

Suddenly an old man, with a hunchback appeared before my eyes.

His hair, long and white, along with his very long eyebrows, which were falling on his face showed his very old age...

He had a walking stick in his hand, a red skullcap on his head, and a woolen tunic.

The old man went near the Prophet [Allah's Greetings be upon him and his holy family]. The Messenger of God was leaning calmly to the Holy House of Ka'aba. The old man sat on the ground, near the Prophet.

"O, Messenger of God!" He said. "Is it possible for you, to pray for me, and ask for my forgiveness, from the Threshold of God Almighty?"

"Ah, old man..." The Prophet said to him. "Your entire struggle is effortless, and all of your deeds are all corrupted, and asking forgiveness for you will be aimless and will never be accepted by God Almighty..."

Upon hearing that his request was useless, the old man bent his head, and extremely humiliated, turned away from him and began walking miserably, making a distance between himself and the holy Prophet.

"O Ali! Do you know who he was? Did you recognize him?" The Prophet asked me curiously.

I answered him negatively.

The Prophet said. "He was the damned Satan..."

When I heard that sentence, I stood up quickly, and ran until I

reached the old man. I approached him and threw him violently and brutally on the ground; then I sat on his chest and gripped strongly and firmly his throat, in order to kill him as soon as possible.

Suddenly he called me by my name, and asked me to release him and let him go. He then added. "[Allah] in the Holy Qur'ān has announced:

"*Verily, you are those allowed respite,*[1] *until the Day of the time appointed.*"[2]

By his words, he meant that by God's Will, he had been given time to live until Judgment Day [or until the Manifestation of the Possessor of Time, Imām Zamān, Allah's Greetings be upon him] and that he shall live until that Fateful Day [so that my struggle to kill him was going to be useless].

"O Ali!" He then said to me. "I swear to God Almighty that I love you very much! Please remember what I am just telling you now: he who will try to stand in your way and oppose you as your enemy, and has a deep rancor and antagonism against you in his heart, should truly doubt about the legitimacy of his birth...! He should see me as a partner to his father...!"

Suddenly, I began to laugh by his words, and released him there and then.[3]

1. Sād- verse 80.
2. Sād -verse 81.
3. Behārul Anvār -volume 27- page 148.

The commander of the believers, Shares God Almighty's Secrets

One day, the Prophet of God Almighty, while holding a manuscript in his hand, summoned me to him. "O Ali! Keep this safe, and strive hard to safeguard it with your life!" He instructed me gravely.

"What is this writing?" I asked the Prophet, most curiously.

"God the Glorious, the Exalted has enumerated the name of all the Blessed souls and all who shall be granted Eternal Happiness, in this Manuscript!

He has also named all the damned souls and all those who shall deviate from my religion, and not follow me, in this Manuscript...

He has inscribed all those names, until the last day on earth, and has asked me to give it to you..." He replied to me.[1]

1. Behārul Anvār -volume 40-page 86.

An improvised cry

Once, I was walking with the Prophet in the streets of Medina. While we were passing by, we arrived in front of a very nice garden.
I turned towards the Prophet: "Indeed! What a beautiful garden...!" I exclaimed warmly.

"That is true, it is indeed a beautiful one!" he said. "But your garden in Paradise shall be much more beautiful than this!"

We passed that garden and soon arrived in front of another garden. "What a beautiful garden!" I said once again.

"Yes indeed! But your garden shall be much more beautiful than this one..." He answered me again.

Strangely enough, we passed in front of seven gardens and each time this simple conversation was repeated between me and the Prophet; at the end of the lane, suddenly the Messenger of Allah began to cry and he put his arms around me. While he was embracing me paternally and tenderly, he cried. "May my father give his life for that lonely Martyr...!" he said sadly.

"O, Messenger of God! Why are you crying?" I asked him anxiously.

"I cry because of all the rancor and enmities of the people, which are hidden inside their chests... Something they will show openly, only after my death...

The entire rancor that has its roots in the battles of "Badr" and "Uhud" and which is like a heritage of hate and antagonism, will remain in their beings... Because of all the blood, shed during the battle of "Uhud"... They will reclaim it one day from you..." He said to me, sadly.

"Will my religion remain safe and sound?" I asked him.

"Oh yes..." he then added. "Congratulations to you! For your life and death shall be with me [i.e. in this life and in the Hereafter, you shall always be with me]...! You are my brother, my successor, and the one I have chosen! You are also my minister and my heir. He who shall repay all my debts, and realize all the things I had promised. It will be you...

O Ali, you shall erase all my moral debts and return all the deposits that I had kept for the people; and you shall fight with all the "Nākissin" and the "Ghāssitin and the "Mārighin"... Your relation to me resembles that which existed between Aaron [Hārun] and Moses [Mussā].

You are like Hārun among my Ummah: his Ummah thought little of him too, and tried to kill him. Therefore, remain patient and have forbearance before the Quraysh, and choose to be patient in front of their conspiracy against yourself..."[1]

1. Kashful Ghemeh – volume 1 – page 96. Manāghib by Khārazmi – Fazāel al-Khamseh – volume 3 – Quoted from Tārikheh Baghdād and Kanzul Amāl – Behārul Anvār – volume 28 – page 54 – Ketābi Salim Ibn Gheys – page 65.

Khālid Ibn Valid's mission

After the conquest of Mecca, the Messenger of God sent various groups of his warriors to Mecca, in order to invite the people to Islām, but he had not let them begin any combat.

Among the men he had sent, there was Khālid Ibn Valid. He sent them to the Bani Jazimah tribe, so that he may encourage their men and women to embrace Islām. The Messenger of God had not wanted him to fight with that tribe, in any way, whatsoever.[1]

In order to take revenge of that tribe [because of longtime feud between himself and them, and because long time ago, the men of that tribe had shed the blood of some of his next of kin], upon his arrival, Khālid slew a group of them, and took some others as prisoners and plundered brutally their possessions...

When the Messenger of God knew of his very bad behavior, he went to the mosque and from above his "Minbar" [pulpit] cried three times. "O God! I abhor and loath, that which Khālid has committed!"

He then called me and ordered me to go to that region, in order to repay all the damages they had suffered. I also had to pay for the blood price of those innocent people, slain most unjustly.

Upon my arrival, I went to see them and tried to show them my feelings of sympathy and compassion, before their misfortune.

I talked to them and paid them an indemnity, in order to procure their moral satisfaction...

"I swear to God! If among you all, there is a person whose right

1. Kāmil Ibn Assir – page 303.

has been trampled on, may he now stand up, and ask for his right!" I told them.

Some people stood up: "Now that you have sworn to God, we have to tell you that some knee bands [which belonged to our camels], and also the wooden bowls of our dogs, in which we gave them their food, have been lost during [Khālid's raid]..."

I paid them the price of those things and then saw that a certain sum of money was left for me. I turned to the people: "I also give you this sum of money, so that the Messenger of God may be free from any debts to you! I appoint this sum of money as a total indemnity to your damaged rights, either those that you know of them, or those that you do not know of them. It is also an indemnity for all the fear and fright that your women and children suffered in this event..." I told them kindly

In brief, after having paid all those indemnities and accomplished my duties, I returned home and went to see the Messenger of God. I gave a full report of all that I had done and the Prophet was very pleased: "O, Ali! I swear to God Almighty that you have made me so happy, that even if they had brought me red-haired camels, as a gift for me, I would not have become so glad and so pleased as I am now!..." he said.[1]

1. Khissāl – page 671 – Behārul Anvār – volume 21 – page 141.

The best creature

One day, the Prophet came to me: "Know that God Almighty has not created a creature, more superior and more eminent than me..." He informed me.

"O Messenger of God! Are you more superior to the Archangel Gabriel?" I asked.

"O Ali! God Almighty has given predominance to His Prophets, in regard with His closest Angels in Heaven! And I am considered as the most eminent and the most superior Prophet among all the other Prophets..." He replied simply and candidly.

"After me, it is your position and rank, and those of the Infallible Imāms, which are far more superior to all the rest of the human beings.

The Angels are our here to serve us; and they execute the affairs of our Shiite followers, and they love us and are most devoted to us!

Angels who are in fact, the supporters of the "Throne" [of Power and Glory] of God Almighty, and they praise God incessantly, and ask Him for the Forgiveness of those who love us." He added.

"O Ali! If it were not for our creation, Adam or Eve would not have been created. In like manner, Heaven and Hell, the sky and the earth would not be. None of them would have worn the clothes of "Existence" and would not have materialized...

Therefore, how can we "not" be superior to the Angels? When in fact, we are far more superior to them in all the things that concern the Knowledge of God and the way to worship and adore Allah..."[1]

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1. Eh'ghāghul Hagh – volume 5 – page 91 – Behārul Anvār – volume 18 – page 345 – and volume 26 – page 335 – and volume 60 – page 303.

Permission

Once, the Prophet was staying in the private apartment of one of his wives. I went to see him there. Before entering, I asked the permission to enter; I was asked to come in. When I entered and came before the Prophet's eyes, he looked at me. "O Ali!" he said to me. "Do you not know that my house is your house? You do not need my permission to enter here." He informed me kindly.

"O Messenger of God! I asked this permission by my own volition and because I like doing this..." I explained to him humbly.

"You are doing the thing, which pleases God Almighty most! You have showed your politeness and courtesy and have behaved according to the Divine mannerism..." he replied. "Did you not know that my beloved Creator wants nothing to remain as a veiled secret to me?

O Ali, you are indeed my successor after me, and you are indeed the "Innocent, Infallible one" who shall be "defeated" by great treasons and disloyalty from the others...!

He, who remains firm and unchanged in his loyalty and fidelity towards you has remained as such, towards me. In like manner, he who turns away from you has turned his back on me. Therefore, he who claims to love me, while he is showing his enmity to you, is lying indeed! For God Almighty has made my creation and yours with the same Light!"[1]

1. Behārul Anvār – volume 27 – page 230 – and volume 38 – page 329 – Mustadrak Al-Vassāel – volume 8 – page 375.

Near the Prophet's couch

The Messenger of God was gravely ill and he was bedridden.

I went to pay him a visit. Upon my arrival there, I saw a man who was extremely handsome, beside his couch. He features were unique in their masculine beauty. He had the Holy Prophet's head upon his lap and was seating very closely to him. The Prophet was fast sleep.

I entered the room, but did not go further. The stranger called on me and invited me to step in: "Come beside your illustrious cousin, for you are worthier than me to hold his holy head!"

I stepped in. Upon my arrival beside them, the stranger got up and gave me his place, gracefully. I sat down on his place and put the Prophet's holy head gently on my lap, as the stranger had done. An hour passed...

The Prophet awakened finally: "Where did the man who had put my head on his lap go...?" he asked me.

"When I entered, he called me to him and said that I was worthier than him, to put your holy head on my lap. He then got up and left the room and I sat down in his place..." I replied.

"Did you recognize him?"

"No, may my father and mother give their lives for you!"

"He was the Archangel Gabriel! I rested my head on his lap, and was listening to his words, until my pain was diminished; then sleep came to me and took me to the realm of dreams..." He told me sweetly.[1]

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1. Fazāelo al-Khamsah men al-Sahāh Al-Seteh – volume 2 – page 40 – Kashful Ghemeh – volume 1 – page 294 – Manāghib Ibn Shahr Ashub – volume 2 – page 270- Behārul Anvār – volume 22 – page 506 according to Amāli by Sheikh Mofid.

The Banner of Guidance

Once, the Messenger of God told me. "[Did you know?] You will be the first person to enter Paradise!"

"Even before you...?" I asked him, full of wonder and disbelief.

"Aye, for you are my Banner-holder in the Hereafter, just as you are in this world. Therefore, he who holds the Banner shall enter first of all!" He explained to me.

"O Ali! It is as though I am seeing all that, before my eyes, at this very moment...! I see you in Paradise, while you are holding my Banner and all human beings, from Adam who is the father of all Humankind, to all those who came after him, and who shall continue to come in this world will be gathered under this Banner..." He told me gravely.[1]

1. Behārul Anvār – volume 8 – page 6 and volume 39 – page 217.

A visit from the Prophet

Once, a very grave illness took over my body. The Messenger of God came to pay me a visit. I was lying on my couch.

The Prophet sat beside me and covered me with a tunic that belonged to him. When he saw me in such bad state, and that I was seriously ill, he got up and went to the mosque. He spent some time in there, praying for me and performing a Salāt for my sake.

He then returned to me, and took away the tunic that he had put over my body: "O Ali! Get up now! You have regained your well-being and your health has been restored!" He informed me kindly and most eagerly.

I got up and sat on my couch. Verily, I did not feel any more pain and it was as though I had never been ill...

"Whenever I ask something from my Lord Creator, He fulfills my wishes. And whenever I ask something for myself, I also ask it for you!" He explained to me.[1]

1. Manāghib Khārazmi – page 143 – Kashful Ghemeh – volume 1 – page 295 – Behārul Anvār – volume 38 – page 39 – A'ayān al-Shi'a – volume 1 – page 360.

The agonizing man and the Qiblah

The Messenger of God was informed that a man, from the descendants of Abdul'muttallib was seriously ill and was in agony, before the final steps to passing away...

The Prophet went to see him and sat beside his couch. He saw that they had moved him in a way that he was not facing the Qiblah, and was actually facing the direction opposite to the Qiblah.

He ordered the family members to move him once again towards the Qiblah.

"It is only in this way that the Angels of Grace and Blessing come down to the agonizing person, and that he will be granted the honor of God's Attention upon him... Therefore, an agonizing person should always face the Qiblah, so that by the time his soul will be taken to Heaven, he shall remain blessed with God's Grace and Mercy!" He informed them.[1]

1. Elalu Sharāyeh – volume 1 – page 346.

The delicious fried chicken

Once, along with the Holy Prophet, I was inside the mosque.
When he finished accomplishing his religious duties and after performing his Salāt of the morning, he got up and exited the mosque. I followed him as usual.

It was in the Prophet's habit that if he wanted to go somewhere, he would inform me of his plans for that day. Therefore, when I felt that he had stayed for a longer time in that place, and more than what he had said he would, I used to go to that place, in order to see how he was doing. Another reason was that I could not bear to be separated from him for long hours, and I had to reach him, wherever he was...

Therefore, on that morning, he informed me that he was going to his wife Āy'sha's private apartment. He then went out of the mosque.

I too returned to my home and spent some time there. I spent happy, sweet hours with my family. I was with my two sons, Hassan and Hussēyn and my beloved wife. I was feeling very happy...

Suddenly, however, I felt that something was calling me and ordered me to go to Āy'sha's house. I stood up automatically and without knowing why, I went there.

I knocked at her door. Āy'sha asked me who I was.

"It is I, Ali!"

"The Messenger of God is asleep..."

I had no other choice, but to return home, once again.

I asked myself how it was possible that when Āy'sha was at home, the Prophet would be sleeping...?

I did not believe her words. Therefore, I returned there, once again, and knocked.

It was Āy'sha once again who answered me: "Who are you?"

"It is I, Ali!"

"The Messenger of God is busy..."

While I was ashamed of myself and of my insistence, I returned home.

Then, how was it possible? I missed the Prophet terribly. I had to see him, for otherwise, I could not rest or feel calm...

Therefore, for the third time, I returned and knocked once more. This time, a little bit louder. Āy'sha asked. "Who is this?"

"It is I, Ali..."

This time, I heard the voice of the Prophet who ordered Āy'sha to open the door for me.

Āy'sha was forced to open the door to me. I entered. Upon seeing me, the Prophet of God made me sit beside him and told me kindly. "O Abul'Hassan! Should I tell you my story, or do you wish to speak first?"

"O Messenger of God!" I said. "You tell me first, for your words are sweeter than what I may say..."

"It was some time now, that I was suffering from hunger. However, I told no one about it. Until, I came to Āy'sha's house. Unfortunately, even here, there was nothing to eat, and while I spent a long time here, I could not find something to appease my hunger... That is why I raised my hands in the air, and asked from God's Generosity and sought help and assistance from Allah... Suddenly, my good Friend, the Archangel Gabriel descended from Heaven, while holding a fried chicken in His hands.

He said. "God Almighty, the Exalted ordered me just now, to bring you this fried chicken, which is one of the best and purest foods, among the Heavenly meals, and offer it to you with His Compliments..."

Then He ascended once again to Heaven and I began to praise and render thanks to my God, because of His Graceful Blessing upon me.

Then I said to Allah. "O Merciful God! I am asking You that You may let me eat this Heavenly food with a person who loves you and me, more than anyone else and most devotedly...!"

I waited for a while, but no one appeared. I once again raised my hands and supplicated God. I said. "O God! Grant the Blessing of share this Heavenly food with him, who, apart from loving You and me dearly, is also very beloved by You and me...!"

Some moments later, there was a knock on the door and I heard your voice. I instructed Āy'sha to open the door for you. When you came in, my eyes were glad to see you, and I am now praising the Lord and giving Him my humble thanks! For you are indeed he who loves dearly God and His Messenger; and God and His Messenger love you dearly, as well! Therefore, begin to eat Ali! Get yourself busy and eat well and plenty!"

After we finished eating, the Prophet of God asked Ali to narrate him the things he had done on that day. Ali told him all that had happened to him. That is, from the moment they had come out of the mosque, until the moment when he was met with Āy'sha's repugnance, in opening the door to Ali.

He told him everything.

The Prophet turned to Āy'sha then, and said. "O, Āy'sha, whatever God decides, shall be. Have no doubt about it. But tell me... why did you do that...?"

Āy'sha replied. "O Messenger of God! I wanted very much that the honor of sharing this Heavenly food with you be granted to my father..."

The Prophet replied. "This is not the first time you are showing your grudge and rancor against Ali... I am well aware of your inner feelings towards Ali, Āy'sha... You will end up waging war against him, some day in the future..."

Āy'sha asked. "Is it then possible for women to wage war against men...?"

"It will be just as I have said..." the Prophet replied. "You will begin a war against Ali, and some of my close companions and followers [such as Talha and Zubayr] shall follow you and conspire against him..."

The Prophet looked sad and continued. "In that war, you shall bring dishonor and scandal on yourselves, so that everyone shall know of it...

You will go so far, that even the dogs of [the village of] Huab will bark at you... There, you will regret your actions and shall request an ending to that. You will show your desire to return back, but the others will not accept your decision. Forty men will testify [wrongfully] that that place is not Huab, and that it has another name

and you shall be pleased with their testimony. You will continue your journey, until you will reach Bassrah. The residents of that city will protect and follow you and [you should know that] this city is the farthest from Heaven, and the closest to the water...

However, you will gain nothing from this war and will return defeated and miserable... On that fateful day, the only person who shall save you from certain death and massacre will be the very man who is now facing you..." The Prophet showed Ali to Āy'sha. "He shall make you return to Medina, along with a group of his trustworthy friends and close companions who shall accompany you to your destination...

His benevolence towards you is much more than your benevolence towards him. On that day, Ali will make you fear something and warn you about the sinister outcome that may be waiting for you... If he wills something or pronounces it with his mouth, it would undoubtedly bring an eternal separation between you and me, forever... For after my death, the decision of divorcing my wives and be freed from them shall rest in Ali's hands.

Whomever he liberates from the marriage vows and divorces will be as such, and it shall be as a breaking of the marriage vows between that woman and I, as the Prophet of God, and that will remain as such, forever.

In that case, it will be he, who shall deprive that woman from the honor and privilege of having been one of the Prophet's wives..."

When the Prophet's predictions reached this point, Āy'sha exclaimed. "I wish I were dead already, in order not to see those coming days...!"

The Prophet replied gravely. "I swear to God that all that I just said to you shall be accomplished! It is as though I am already seeing those things with my own eyes..."

The Prophet turned to Ali then: "O Ali! Get up now. It is time to perform the prayer of the midday. I should also call Bilāl to recite Azān..."

Bilāl arrived and recited Azān and the Prophet stood up, in order to perform his Salāt. I too stood up beside him, and we performed our prayer together, and then remained for a while in the mosque...[1]

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1. Ehtedjādj – page 197- Behārul Anvār – volume 38 – page 348. This story is a certainty and has been narrated more than eighteen times by various narrators of Hadith and this number refers only to the authentic, Sunni books.

A blind Fitnah

Once, the Prophet told me. "To fight against those who provoke "Fitnah" [sedition - war - discord] has now become a mandatory duty for you. Just as making "Jihād" against heretics and polytheists is an obligation for me..."

"O Messenger of God!" I asked him. "What is this Fitnah? What is it that I should do as my duty?"

"Soon, there will come some groups of men who shall attest to the Oneness of God and my Mission, while in fact, they will be against my Tradition and my next of kin; they shall oppose them..." He answered me.

"Why should I fight with them, when in fact, they are attesting to the legitimacy and truth of Islām...?" I asked, incredulously.

"They will make "innovations" [Bid'at] in the Religion of God and shall disobey the Divine Commandments..."

I said. "Before that, you had promised me that I shall be a Martyr in the path of Allah... I wish you were asking for this event, to be realized much sooner, and that I may attain this privilege, while I am still beside you..."

He told me. "Who then shall fight against the "Nākissin" and the Ghāssitin" and the "Mārighin"...? You have to fulfill your engagement to that promise, and it shall happen surely. You will also attain the high rank, which belongs to a noble Martyr... Tell me... what will be your patience, and forbearance, when your beard shall become red, from your own blood...?"

I replied. "I shall say that it is like good tidings and that I should

praise the Lord Almighty, and give thanks for that event. I should not make any obstacle to my patience and forbearance."

"Aye, it is so... Therefore accept with open arms all the enmities and antagonism of the enemies who have always hated you fiercely..."

I said. "I wish you could tell me now, of all those Fitnah..."

"After my death..." He said. "My followers will fall for all kinds of Fitnah and seditions, and they will take the wrong path and shall deviate...

They will interpret the Holy Qur'ān, according to their own thoughts and ideas, and will give personal meanings to it. They will announce that wine is licit and will call all kinds of unlawful money, as gifts, and will actually call as licit, all kinds of usury and will make illegal transactions, by calling them lawful business. They will alter and falsify the Book of God and on that sad day, victory will belong to those who have been led astray..." He said sadly.

He continued and said. "On that time, you should remain in your house and do nothing, in order to destroy all those deviations...

Bear with them, until the Caliphate will come in your hands, finally...

However, when you will become their leader and caliph, and that you will take the affairs of the people into your capable hands, the rancor and hatred that had remained in their chests shall emerge once again, and they will begin to commit all sorts of astute wickedness and ruse, and unkind actions against your person! In that moment, you will have to fight, and begin a Jihād against all those men, just as you had fought the heretics in the past... However, their antagonism, enmity, and wickedness will not be less than their primary heresy and degradation..."

I asked him. "If people shall become like that, what shall I do with them? Should I count them among the heretics or those who have been led astray...?"

The Prophet replied. "Count them among those who shall be led astray and not as heretics..."[1]

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1. Sharheh Nahjul Balāghah – volume 9 – page 206 – Behārul Anvār – volume 32 – page 308.

The Prophet as the keeper of secrets

The Messenger of God used to give us information about many things, and he was always very far, physically, from those happenings and events.

For example, he was in Medina, but he gave us the news of the war in Muteh. A place, which was very far from Medina; in fact, there was a distance of one month from there to Muteh!

He described in detail, the battle in Muteh and enumerated the names of all those who had lost their lives during the battle.

Frequently, when someone came to see him and had a request, the Prophet used to say kindly. "Will you be first to say about your request? Or should I say it myself, and tell you for what reason you have come here?"

Then, upon the request of that same person, he would unveil for what reason that person had come to see him.

He used to tell the Meccans about their secrets, in a way that nothing obscure remained. For example, he unveiled the secret conversation held by Saf'vān Ibn Umayyah and Omayr Ibn Vahab.

A fact, that no one knew anything about it. All knew their story, when Omayr came from Mecca to Medina. He had pretended that he had come there, with the motive of liberating his son [imprisoned by the Muslims, during the battle of Badr] from captivity. He pretended that he was trying hard to free his son...

The Messenger of God told him. "You are lying! You have not come for this matter and with this intention. In fact, something sinister and wicked has brought you here. Do you not remember that you and

Saf'vān spoke privately with each other, near Ka'aba? You both shed tears of grief for all those who had lost their lives in the battle of Badr, against Muslims...

In that moment, you said. "I swear to God that with this [hateful] situation that Muhammad has brought it on us, and for all those beloved ones who were killed during the battle of Badr, it is better to die, than to keep on living! Will life be as sweet as in the past, now that all the illustrious personalities of our tribe have been thrown shamelessly down the well...? If it were not for my personal problems and the debts that I owe to the others and the financial difficulties of my family, I would have put an end to Muhammad's life myself! And I would have given you, ease of mind!"

Then your friend Saf'vān told you. "Your debts shall be my problems from now on. Do not worry about them! At the same time, your daughters shall live with my own daughters, under the same roof... They will divide everything good or bad between themselves."

But you did not accept his proposal and told him. "Keep this conversation secret and prepare all the necessary things, so that we may kill Muhammad, as soon as possible!" and then you came over here to kill me..."

When the Messenger of God finished talking, Omayr was so astounded that he had no other choice, but to agree with all those things. He turned to the Prophet and said. "This is true, O Messenger of God! That is why I attest that there is no God but the Unique Allah and that you are His Messenger!"

In brief, I remember many stories such as this one, during the Prophet's lifetime.[1]

1. Ehtedjādj – page 225; Behārul Anvār – volume 47 – page 296.

Ali, employed

Once, I was extremely hungry... I went to nearby villages, close to Medina, in order to find some work.

While walking, I met a woman who had found some clods of earth.

I guessed that she intended to wet them with some water. Therefore, I went to her and told her that for every bucket of water that I would bring her from a well, nearby, she should give me a date in return... She accepted the deal.

I gave her sixteen buckets of water, so that my hands were wounded at the end...

I drank some water and went to her, to receive my due. With a movement of my hand, I told her that I wanted my salary. She counted sixteen dates and gave them to me. I then went to see the Prophet and recounted the whole story, and ate some of the dates in his illustrious company.[1]

1. Behārul Anvār – volume 41 – page 33 – Kashful Ghemeh – volume 1 –page 176.

The request of the creditor

One day, a man who owned a camel, sold his animal to Abu Jahl who was very wealthy and influential in those days. He bought it on credit.

However, Abu Jahl did not wish to pay the poor man his due, and each time he came to him and asked for his money, Abu Jahl behaved with indifference and arrogance towards him, and the poor man was forced to return home, empty-handed.

One day, one of the wicked heretics mocked the unfortunate creditor and asked him. "Tell me, why have you come here? What do you wish?"

"Amr Ibn Hishām [i.e. Abu Jahl] owes me some money, because of a camel that I had sold to him. However, he now refuses to pay me my due..."

The man told him. "In this city, there is a man who is the defender of the rights of the oppressed. If you like, I can show you his whereabouts..."

"Yes! Please do!"

The man, who wanted to degrade and humiliate the Messenger of God showed him from afar and told the creditor. "This is Muhammad... Abu Jahl listens to his words... Go, and ask him for help..." The man knew well of Abu Jahl's hatred towards the Prophet. Was it not Abu Jahl himself who had declared, "I wish a day would come when Muhammad would ask something from me, then I will show him how I shall make fun of him and refuse his request!"

Thinking he had found a way at last, and that Abu Jahl would listen to Muhammad's recommendation, the poor creditor went

towards the Prophet and told him of his request. "O Muhammad! I have heard that there is some friendship between you and Abu Jahl... Could you please interfere and persuade him to pay me my due...?"

The Messenger of God accepted readily, and along with the creditor went to Abu Jahl's house and asked him that he pays the man's due, as soon as possible...[1]

Abu Jahl accepted and went in to bring some money. He came back after a few moments and paid quickly and promptly, the man's due! His friends who were witnessing the scene were very astounded.

They asked him. "Were you really that afraid of Muhammad...?" they added. "You had said yourself, that you were waiting for a day when he would come to you, in order to humiliate him! How is it that you submitted yourself to him, so readily?"

Abu Jahl answered. "Do not blame me!" he then added. "When Muhammad came to me, I suddenly saw that in his right side, there were armed men, equipped with spears and swords, and that they were obeying his orders. At the same time, in his left side, there were two large dragons, with open mouths. They were showing their horrible fangs and fire was coming out of their eyes...! I pondered a little and saw that I had no other choice. I could not refuse him his request... Otherwise, those frightening warriors would have torn my belly! It might as well have been something even worse! I mean those two dragons would have destroyed me, certainly! That is why I submitted myself to him and was ready to accept whatever he wanted from me..."[2]

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1. In fact, it was from that day that the Prophet gave him the title of Abu Jahl [father of the ignorant]!
2. Ehtedjādj – page 323; Behārul Anvār – volume 17 – page 284; Manāghib Ibn Shah'r Ashub – volume 1 – page 172.

Correction of a prayer

Once, I was praying in this manner. I said. "O Good God! Do not make me needy before any one of your creatures!"

The Prophet of God heard me suddenly and interfered. "O Ali! Do not ask such thing! This is because there is not a soul in the whole world, who does not need someone else!"

"What then, should I say in my prayer?"

He replied. "Tell: O Good God! Make me such, that I would need no one, from among the wicked people of this world!"

"Which group is considered as the wicked people of this world?" "The group, who upon receiving a Blessing from God keeps it away from the others, and then when they need something, and they see that people behave in a different way with them, and not as they had expected, begin to reproach and blame the others, most bitterly!"[1]

1. Behārul Anvār – volume 93 – page 325; Majmu'a Varrām – page 39.

The last recommendation

When the noble verse known as: "Velāyat" was sent down,[1] some people came to see the Prophet. They asked him. "O Messenger of God! Are they, specific individuals, those mentioned in this noble verse? Or is it referring to just anybody?"

God, the Glorious, the Exalted ordered His Messenger to present those who were considered as "Awlul Azm" more clearly; and just as he had explained them the meaning of Salāt, Zakāt and Hajj in the past, to explain in like manner, the meaning of the word "Velāyat" to them...

For that matter, during the event known as "Ghadir Khom", God chose me as the Imām, Caliph, and Vali [Protector - Guardian] of the Muslims.

On that occasion, the Prophet said to the people. "I have been chosen by God to accomplish duly my Mission and to expose a truth, dictated to me by God Almighty. To divulge it was very hard for me, because I was afraid to face the denial of the people. Therefore, I remained silent and chose not to proclaim it. I closed my mouth, until I was told that if I were not to divulge that Divine Message from God, I shall be afflicted and punished with God's Wrath and the Divine Punishment!"

He then ordered his Ummah to gather and while facing them, he said:

"O people! Do you know that God the Exalted, the Glorious is my Lord and Master? In like manner, I too am the lord and master of all

1. It refers to the surah Nisā – verse 59.

the believers. And I am much worthier than they, for this responsibility!"

"Yes! That is true, O Messenger of God!"

He then turned to face me. "O Ali! Stand up!" I stood up.

He then said. "Whoever sees me as his lord and master should see Ali, as his lord and master, as well!

O, God! Love he who loves Ali, and Be the enemy of he who is Ali's enemy!"

In that moment, Salmān the Fārsi [the Persian] stood up and said:

"O Messenger of God! What is the meaning of "Velāyat"? What is this word?"

"Velāyat means that I, as your lord and master, have more right to take over your entire affairs, than you have!" He said.

In that moment, a Celestial messenger came down, and brought this Revelation to the Prophet: *"This day have I perfected your religion for you, completed My Favor upon you, and chosen for you Islām, as your religion!"* [Al-Mā'idah-3]

Then the Prophet said. "God is the Greatest! Allāhu Akbar! For the culmination of my Mission [as a Prophet], and the Perfection of God's Religion ended with the Velāyat of Ali [Amirul Mu'menin]!"[1]

1. Behārul Anvār – volume 33 – page 147 – Al-Ghadir – volume 1 – page 205.

In Yemen

Once, the Messenger of God called me to him and asked me to travel to Yemen, in order to bring the good tidings to the inhabitants of that place, and talk to them about friendship and peace.

"O Messenger of God!" I told him "They are very populated and among them, and surely there are men who are old and mature and whose lives are much longer than me, while I am nothing but a young man, compared to them!"

"O Ali!" He said. "Do not worry about that! When you arrive in the land of Yemen, you shall come to a pass in the mountain, called "Afigh"; there, you shall have to stop and say with a loud voice. "O trees, O, land! Muhammad, the Messenger of God sends you his greetings!"

I remembered the recommendation of my lord and master and thus, began my journey. Once I reached the land of Yemen, I approached the pass of Afigh, and saw the Yemenis. However, suddenly, I saw them coming to me with the intention of attacking me brutally and violently, for they were holding their spears and were brandishing their spears in the air, and their arrows were ready to fly in the air and hit me mortally. There, I did as I was told to do. I stopped and said with a loud and clear voice. "O tress, O land! Muhammad, the Messenger of God sends you his greetings!"

In that moment, I heard a loud sound and felt the trees, the stones and the earth, shake mightily and strongly! They answered me then, and said to me. "And we too greet and salute Muhammad, the Messenger of God!"

To hear those frightening sounds made all the Yemenis tremble from fear, and their knees began to shake and weakened. Their arms fell off from their hands, on the ground before them, and they came to me hastily.

They were ready to hear my command, in order to obey me dutifully.

In my turn, I spoke about friendship, brotherhood, peace and harmony before them, and afterwards, returned safely to Medina.[1]

1. Esbāt al Hodā – volume 1 – page 282; Behārul Anvār – volume 17 – page 371 according to Sadugh in his book entitled Amāli.

A useful advice

When I was about to begin my journey to Yemen, the holy Prophet offered me some good, useful advices:

"Beware not to fight with anyone, unless you had invited that individual to embrace Islām, earlier on. I swear to God Almighty, that if someone is guided by your effort and mediation, the reward of this action is far better for you than the actions of the sun and the moon, after they appear in the sky and spread their light to everywhere and everyone!"[1]

2. "You are sending me to those people with my young age...! Moreover, you are sending me to act as a judge between them all, when everyone is much older and more mature than I! And I do not know how to act as a judge..." I said to him, worriedly.

The holy Prophet put his holy hand on my chest: "O Good God! Fortify his tongue and Guide his heart!" he said and then added. "When two parties come to you, do not judge them, until you have heard all that each of the parties has to say to you. When you act in this way, the verdict shall manifest itself, in your heart."

I swear to He who has my life in His Hands, that every time I acted in this way, I never hesitated and could give a sound verdict![2]

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1. Kāfi – volume 5 – page 27.
2. A'ayān al Shia – volume 1 - page 410.

3. I also asked him how I had to perform my prayers with those people.

"Perform your prayers like the weakest among them and be compassionate towards the believers." He answered me.[1]

1. Vassā'ēl Al-Shi'a – volume 8 – page 69 - Between the eighth year after Hegira and the ninth year, Ali's mission in Yemen was only for some propaganda purposes and to do some legal actions and these two actions are seen clearly by the words of the holy Prophet in this story. In the tenth year after Hegira, Ali had one another mission in Yemen, based on waging war. In this regard, Allāmeh Seyyed Mohsen Amin has written, "It is only natural for Imam Ali to have gone to Yemen for the sole purpose of propagating the new religion during the eighth and ninth year after Hegira, even though the exact date of those missions are not known to us.

The well known Prophet

One day, during the time I was staying in Yemen, by the holy Prophet's order, as I was speaking to the people, a man who was a Jewish scholar got up from among the crowd who was listening to my every word.

While he was holding a book in his hands and looking at its pages, he spoke to me. "If it is possible for you, describe Muhammad's face to us, and give us, please, an exact description of his outward appearance..." he asked me politely.

I readily accepted his request and began describing him:

"The holy Prophet is not too tall, nor is he short. His hair is not too wavy, nor too soft and smooth. He has a big head, most harmoniously formed. The color of his face is white and tends to appear as rosy. His structure is big and strong. The palms of his holy hands and his feet are big and thick. From his chest to his navel, there is a fine hairy line. His beard is very thick and his eyebrows are joined together. His forehead is large and his body is strong and virile. When he walks, it seems as though he is walking from a higher place to a lower place. I have never seen someone like him, nor will I ever see!"

I stopped talking and was silent for a moment.

The Jewish scholar said. "Please, do continue..."

"I have already told you, that which I remembered of him." I replied, but he continued to speak to me and in my place. "...And in his eyes, one can perceive some redness. His mouth smells sweetly and his features are most harmonious and handsome! When someone speaks to

him, he listens carefully, and whenever he wishes to see behind his back or his front, he turns his whole body to that direction..."

"I swear to God that all the qualities that you just enumerated belong to him exactly!" I said amazed.

He continued. "However, there is one quality, which has remained untold about him..."

"And what is that quality?" I asked him curiously.

"One can clearly see a kind of stoop in his back..." He answered me.

"This is exactly the description that I have already given you, when I spoke of his special way of walking, which belongs to his holy person... [And this way of walking can give the idea of some kind of a stoop, to the person who is watching him walk, which is not so, in fact]." I said.

"I have found all these descriptions in the books of my forefathers and ancestors", the Jewish scholar explained to me. He added. "And in those books, one can read the following sentences that this last Prophet shall be born in Mecca, and that he will later on, immigrate to another city, which is equal to Mecca's greatness and majesty.

Therefore, Medina shall become great and glorious, because of the fact that it will invite the holy Prophet to reside in its heart! In like manner, those who shall take care of the immigrants and give them shelter and refuge, will be the progeny of Amr Ibn Āmer. Their profession is to take care of the palm trees and agriculture... Near their proximity dwell the Jewish people..."

In brief, that Jewish man embraced Islām and attested to the Oneness of Allah and the Divine Mission of the Messenger of God:

"I attest that he is in truth, the Prophet of all the men on earth! I shall live on, because of the belief that I have in him, and shall die with the belief that I have in him. And God Willing, I shall live on, with the certainty of his Mission, as the Prophet of God!" he declared.[1]

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1. Nahjul Sa'ādah – volume 1 – pages 31-32. Until the time Ali was present in Yemen, that scholar used to go and visit Ali, in order to learn knowledge from the lord of the believers and to gain more erudition from him. When Ali returned to Medina, that man stayed on in Yemen and with a firm belief and an unwavering faith lived until Abu Bakr's Caliphate and then passed away.

The mission of "Khākh"

Once, I was ordered by the Prophet, to go along with Zubayr and Migh'dād to a place known as the garden of Khākh.

The holy Prophet told us. "There, you shall encounter a woman who is transporting a letter from Hātib Ibn Abi Balta'a, to be delivered to the Meccan heretics."

[The content of the letter according to this hadith was a report from a spy.

In that letter, the spy had revealed the plan of the Muslims to attack Mecca, in order to conquer it. This report would have given a warning to the heretics, and they could have prepared themselves in a better way, to defend their city and fight back the Muslims].

We began our mission and just as the holy Prophet had declared, we arrived at Khākh and there, met the woman who was acting as the messenger of Hātib. At first, we asked her to deliver the perilous letter to us. However, she denied having any letter with her, and appeared as not knowing anything about it.

Zubayr and Migh'dād began to search her belongings, but found nothing.

"We do not think that this woman is transporting a hidden letter with her..." They told me, hesitantly.

"You are talking nonsense!" I replied to them. "The holy Prophet has given you news about the existence of a hidden letter, which is in this woman's possession! And now you are telling me that she has no letter with her...?"

I turned to the woman. "Either you give me this letter right now, or else, I will undress and strip you of all your clothes, and make a thorough, body search of you..." I warned her most somberly.

The woman saw that I was indeed most serious, and therefore, she got frightened. Therefore, very slowly, she took out a letter from under her belt and gave it to me.

We came back to Medina and the Messenger of God summoned Hātib, and while he was asking him about his action, he said. "But why did you do such a thing...?"

"I wanted to render a service to the Meccan heretics with this letter, and let them know that they shall owe me a favor! Otherwise, I have never turned my back on Islām, and have not become a heretic...!"

The holy Prophet accepted his explanation and forgave him in the end. He then asked the people to behave kindly towards him and ignore his offense.[1]

1. That woman's name was Sarreh and was among the very few persons that the Prophet, after the conquest of Mecca declared her as one to be punished duly. According to the hadith of Ibn Is'hāgh, some people asked the holy Prophet to forgive her. She was left alive, but later on was killed by a horse, which attacked her with its hind and forelegs. [The Story of the Prophet of Islām – page 563]. [Behārul Anvār – volume 18 – page 110.

The influence of the Prayer [Salāt]

Once, I was sitting beside the holy Prophet in the Mosque, waiting for the right time to perform our Prayers.

Suddenly a man got up: "O Messenger of God!" he said. "I have sinned... [What should I do, in order to amend for my sin? What should I do to be forgiven?]"

The holy Prophet turned his face away from him and [did not say anything; instead, he began to perform his prayer]. When he finished his prayer, the same man got up and repeated his question.

The holy Prophet replied. "Did you not perform your prayer just moments ago, along with us? And did you not perform your ablution most correctly?"

"Yes, I did exactly that..." he said.

"Then this prayer should be enough, for it will act as your amendment and will bring on God's Forgiveness upon yourself."[1]

1. Behārul Anvār – volume 82 – page 319.

The flowing spring

The Messenger of God used to describe the Prayer [Salāt] as a flowing spring of hot water, which flowed by the house of Mankind.

A spring inside which, every man could wash himself five times a day.

He used to say. "Is it possible that a man, who washes himself with this pure water, may retain any abomination and impurity, inside his eing...?"

Those who respected and honored the Prayer [Salāt] were never prevented from performing their Prayers, or respecting the principle of the regular Prayer. Neither the seductions of terrestrial life, or their earthly goods and their beloved children could not prevent them from performing their prayers, on time.

In fact, God the Glorified has declared about them. "*Men whom neither traffic nor merchandise can divert from the Remembrance of Allah or from regular Prayer...*" [Al-Nur - 37]

Even though the Messenger of God had received the Good News about his going to Paradise, and had been reassured of having an eternal life in Paradise, he nonetheless performed so many Prayers and gave himself so much trouble into performing all the rituals, that at the end, God the Glorified announced him. "*Enjoin prayer on your people, and be constant therein.*" [Tā-hā-132][1]

1. Nahjul Balāghah – Sermon 190.

The penance for committing a sin

1. The holy Prophet had once declared:

"The most hopeful verse in the Book of God is this verse, which I shall now recite. "And establish regular Prayers at the two ends of the day and at the approaches of the night: for those things, that are good remove those that are evil..." [Hud-114]

After this noble verse, he added. "O Ali! I swear to God who chose me as a Prophet to give "glad tidings" and "admonition", that when someone among you gets up to perform his ablution for Vuzu, and reaches purity and cleanliness, his sins shall fall down from his being. In like manner, when he stands before Qiblah and performs his Prayer [Salāt] with a deep attention and a heartfelt concentration, and while he respects all the rituals and finishes his Prayer, even before his Prayer has reached its end, his sins will be forgiven; as if he was just being born from the womb of his mother! Then, no more sins shall remain with him! And if he were to commit a new sin, the next Prayer that he would perform will act as his penance and erase that sin..."[1]

2. Another day, while he was keeping my hand in his, he said:

"He who perseveres to perform his daily five time Prayers and spends his entire life, loving you and showing his deep friendship to you, will encounter His Beloved Lord, with honor and joy!

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1. Amāli by Sheikh Mofid – page 10 – Behārul Anvār – volume 2 – page 220 – Mostadrak al-Vassā'ēl – volume 3 – page 40.

And he, who leaves this world with rancor and enmity towards you, even though he has performed his Prayers on a regular basis, will be confronted as a dead man who had lived on the era of Ignorance [Jāhiliyat]..."[1]

1. Behārul Anvār – volume 39 – page 264.

Healing

Once, they brought an Arab, afflicted by the pest.

The illness had ravaged his body and pieces of his skin were falling down, pitifully...

The family of the poor man asked the holy Prophet to cure and heal the miserable man who was in pain.

The Messenger of God asked for a recipient full of water.

He threw a little bit of his saliva inside the recipient, and instructed the man to drink that water and wash his body with it.

The Arab man did just that. He was soon healed, so that no more signs of illness were seen in his body.

Again, on another occasion, they brought a Bedouin Arab to the holy Prophet.

He was afflicted with a fatal illness and the Messenger of God repeated the same method of healing for him, and the man was soon healed.[1]

1. Eh'tējāj – page 224.

Salvation

Once, the Messenger of God was among his companions, when suddenly a woman came to him, very much frightened.

She said. "O Messenger of God! Help me out please...! My child is on the verge of dying! Whatever we try to give him, he would not eat it and we cannot feed him anymore. Because his mouth has remained open and he yawns repeatedly and throws out the food that we place in his mouth...!"

The Messenger of God got up. We too accompanied him to the house of that poor woman.

The holy Prophet entered the house, and sat beside the sick person and declared. "O Enemy of Allah! Turn away from God's Friend! For, I am indeed the Messenger of God!"

Satan was chased away, by leaving the young man's body free of its possession; soon afterwards, he got up from his bed, after having regained his health, once again.

This young man is now in our troop and acting as one of our oldiers.[1]

1. Eh'tējāj – page 224.

The prepared food

Once, we had not eaten for three whole days in my household, because we had had nothing to eat...

Just in that period, the Messenger of God came to our humble abode and asked me. "O Ali! Do you have something to eat in your house?"

I replied. "I swear to God who has honored and chosen you as His Messenger that it has been three days, now, that I, along with my wife and children have not eaten anything... We are bearing with our hunger..."

The Messenger of God asked then from his beloved daughter to go to the other room and see if she could find something to eat for them...

Lady Fātimah replied. "I have just come out of that our room and there was no food in there..."

I said. "If you would let me, I shall now go in that room..."

He said. "Go and enter the room with God's Permission!"

As soon as I entered the room, I saw a great plate; inside which, fresh dates were laid. There was also another plate, full of food beside it. I approached and took the plates of food and returned to where the holy Prophet was and offered it all to him.

He asked me. "Did you see the person who brought in all that food?"

"Yes, I did..."

"Describe him to me..." He ordered me

"I just saw some colors, green, red and yellow, appearing before my eyes..."

"Those were the lines, in the Archangel Gabriel wings, adorned

with pearls and rubies and all kinds of gems..."

We then began to eat the [Celestial] food and even though we ate until we could no longer eat, nothing was somehow reduced from those plates.

There were only the traces of our fingers, which had remained on the food..."[1]

1. Khissāl - page 698.

Better than a servant!

Fātimah was the most beloved person for his venerable father.

However, she worked very hard in my house, and pulled water with the goatskin, so very often, that at the end her chest was wounded, by pulling up the goatskin hardly.

She worked so much with the hand mill that at the end, her hands were callous and wounded...

She used to clean and sweep so much that her clothes smelt of dirt and used to work so hard on lighting the wood, under the pot, that the smoke blackened her clothes. Because of all those hard works, she really was in a lot of hardship and suffered very much...

One day, I told her. "Maybe it would not be a very bad idea if you just asked for a maid, from your father... In that way, she can help you with the hard chores that you have to deal with, every single day..."[1]

Fātimah agreed to that and went to see her father. She saw that her father was among a group of men, talking and discussing about various matters. Modesty and respect prevented her from asking him anything, in front of all those persons present. She did not say a word and soon, came back home.

The holy Prophet knew that her beloved daughter had come to see him for a particular reason.

The next morning, he came to our house. We heard his greeting to us,

1. According to Mosnad Fātimah page 65, this request was going to be made because Lady Fātimah was pregnant and she needed help.

but as we were still sleeping in our couch, we remained silent, because we felt ashamed and therefore, we did not answer his greeting.

He greeted us for the second time and once again, we remained silent.

The third time, when we heard his greeting, we were afraid that if we did not answer his request, he would go back. Because his habit was such that if after three greetings, he did not receive any permission to enter, he would turn his back and return home.

This time, I answered and asked him respectfully, to enter our ouse.

Soon after, the holy Prophet came to us and sat beside our couch where our heads were still reposing on the floor and said. "O Fātimah! What did you want from me, yesterday...?"

I was afraid that if I did not answer him, he would get up and leave us.

So I said. "O Messenger of God! I shall tell you why she came to you..."

[I had to tell him about the hard chores that Fātimah had to deal with, and the way that the performing of all those tasks was extremely difficult and painful to her, in that period of time].

I told him about the hand mill and the sweeping and cleaning of the house, etc... and that all those efforts had made her weary and weak.

I continued and said. "That is why I suggested that she should come to you, so that she may ask you for a maid. Maybe in this way, some of this daily burden would be reduced from her sweet, delicate person..."

The holy Prophet replied. "Would you rather receive something far more useful and better than having a maid...?" He then continued and said:

"When you wish to sleep at night, recite thirty three times the Glorification of Allah, thirty three times the Praising of Allah, and thirty four times the Greatness of Allah..."

Excellent opportunity

The holy Prophet used to behave, in certain precise manners.

For example, if someone asked something from him, and he was agreeing with that request, he would soon say yes to it.

If per chance, he were not happy with that suggestion or proposal, he would remain silent, not willing to refuse it plainly.

One day, as I was beside him, a Bedouin Arab came to him and made a request. He remained silent and said nothing.

The Arab repeated his request for the second time and once again, the holy Prophet remained silent. The third time, the Arab insisted forcefully, and the holy Prophet remained once again silent. [Those who were present understood this behavior, and knew that the man's request was not to be granted].

Suddenly though, it seemed that the holy Prophet changed his mind and this time, with an open, amiable face, he turned to the Arab and said. "Tell me that which you desire, for it will certainly be fulfilled!"

We thought to ourselves that it was an excellent opportunity for the man to make his request. We thought that if he were wise and intelligent enough, he should benefit from that excellent opportunity, and ask the holy Prophet for a guarantee to enter Paradise, and the eternal dwelling in that heavenly Place!

However, he did not make that expected request and just said. "Give me a camel, with full equipment and some provisions too..."

The holy Prophet accepted his request and the Arab went his way, content and happy to see his wish, fulfilled so soon.

After he went away, the holy Prophet turned to us and declared, "How far is the request of that Arab, with the request which was made by that old woman to [Prophet] Moses...!"

He then added. "When Moses was ordered to help his people pass across the [Red] sea, [in order to save them from the Pharaoh's oppression and tyranny, so that they may reach the Promised Land], Moses [Mussā] obeyed the Divine Commandment.

He took the children of Israel with him, until they reached the seaside.

However, as soon as they wished to enter the sea, he realized that the horses were afraid to enter inside the seawater and tended to retreat.

Moses, on seeing that, was most stupefied. He turned to his Lord and asked Him. "O Good God! Why is it that these horses do not obey us...?"

God answered him. "You are beside Joseph's Sepulcher, the Sincere... You have to transport his remains with you as well..."

This Commandment was issued, while there was no sign whatsoever of the Sepulcher of that great Prophet! There was no way whatsoever, to identify that Sepulcher, and guess its whereabouts. There was nothing to rely on.

Moses understood his plight. He asked from everyone present on that area, about the Prophet Joseph's Sepulcher. No one, however, knew of it...

Finally, he was told that there was an old woman who lived nearby and who might know of the whereabouts of that holy Sepulcher...

Moses ordered the old woman to be brought to him. He asked the old woman to show him the hidden holy Sepulcher.

The old woman knew of the hidden Sepulcher, but added that there was to be a condition to her agreement, upon showing them that Sepulcher. Moses had to guarantee that he would meet her condition.

The old woman's condition was this: that she may have a spiritual position equal to Moses, and have a place among the Prophets in Paradise...

Moses replied. "This is well enough that you would dwell in Paradise! [For your request on having, an equal position with the Divine Prophets is indeed a request, much too great...].

However, the old woman did not accept that and swore that she would not be happy if her wish were not to be fulfilled with such precise condition.

They began to argue.

Suddenly a Revelation descended to Moses, and he knew that he should accept her condition, unconditionally.

Moses was told that his position would never be reduced by that old woman's request...

Moses accepted and gave her the guarantee.

Only then, the old woman showed him the hidden Sepulcher of the Prophet Joseph.

A lugubrious end

Some of the notables of Mecca used to mock the holy Prophet, and tried very hard, to diminish his eminent position and destroy his dignity in front of the others.

This behavior was very hard to bear for the holy Prophet, for it harmed indeed his efforts to invite people to embrace Islām, and it made the hearts of his listeners, grow cold.

However, the holy Prophet strove at all cost, and kept on inviting people to Islām. That which is written below, is the lugubrious end and the sinister death that awaited those wicked men.

We shall read Ali's report on that matter.

When those who used to mock the holy Prophet saw for a fact, that they had not succeeded as they had thought at first, they decided to go and pay the Messenger of God, a visit. They wanted to warn and threaten him with an assassination, in order to prevent him from continuing to propagate his Mission.

They told him cruelly. "O Muhammad! We shall give you respite until noon, today. If you renounce your own claim, and leave be all these things, just as before, you will be out of danger and harm. Otherwise, we shall kill you..."

The holy Prophet returned home and closed his door to everyone; he was utterly sad and pained by those threats; he began to reflect deeply, wanting to know what fate awaited him and those men...?

Suddenly the Archangel of Revelation descended and brought him this celestial verse:

"*Therefore expound openly what you are commanded, and turn*

away from those who join false gods with Allah." [Al-Hijr-94]

The holy Prophet asked the Archangel Gabriel. "What shall I do with the threats and the mockeries of those men...?"

The Archangel replied. "We have already taken care of that matter for you, and punished them duly!"

"But... They were here, just a few minutes ago..."

The Archangel replied. "They have ceased to exist! They are no longer among the living! The scrolls of their lives have already been rolled over, forever! You can continue your invitation, with complete freedom!"

The principal men among those wicked men were five persons.

All of them found tragic death, and with a particular way: first among them was Valid Ibn Moghey'reh: while he was passing along a track, a wooden spire wounded him brutally. The blunt wood ripped up the flesh of his hand and blood began to flow out. Despite the efforts of those who wanted desperately to stop the bleeding, blood rushed out of his body, so much so that he finally died of it.

Āss Ibn Vā'ēl in his turn was walking, in order to reach a certain destination. While he was outdoor suddenly a stone slipped under his foot, making him slip and fall down. He rolled and fell off a mountain, thrown violently inside a ravine. His body was torn to pieces hopelessly, in a matter of moments...

The third one was Asvad Ibn Yaghus who had gone to meet his son who had come back from a trip. On his way home, he rested under a tree.

There, the Archangel Gabriel pushed him forward by God's Command, and he hit his head violently on the tree and died moments after.

Before dying, Asvad was asking hopelessly for his slave's help and shouting at him. "Help me! Save me from this man!"

However, the slave was seeing no one, and he kept on repeating: "I see no one, master! It is you who are banging your head on the tree!"

The fourth one was Ibn Talāteleh who got out of his house and was afflicted by a sudden poisonous wind, which blew hardly over his person.

That wind was so strong and mortal that he was transformed instantly; his face changed dramatically in a matter of moments.

When he came back home, his family members could not recognize him anymore.

He kept repeating that he was the same person as before, but no one believed him. At the end, they got so angry for his insistence, that they killed him, there and then.

The fifth person was Asvad Ibn Hāris who was afflicted by the holy Prophet's curse and who lost his vision.

The Messenger of God had suffered so much and so repeatedly by his terrible, cruel wickedness that he had finally cursed him, complaining to God, about the wickedness of that man. The man became blind on the same day he had threatened the Prophet and lived from then on, with great degradation; at the end, he was also afflicted by the death of his beloved child.

They have also said about him that he ate a salty fish and got thirsty.

He then asked for some water to quench his extreme thirst, but no amount of water would quench it. He drank so much water, that at the end, his stomach burst out and he died of it.

Each one of them, instants before dying those horrible deaths, had said the same sentence. "Muhammad's God killed me, for sure..."[1]

1. Eh'tējāj – page 216, Behārul Anvār – volume 10 – page 36, 282, and volume 18 – page 56.

Ibrāhim, son of the Messenger of God

1. Ibrāhim was only eighteen months old and still a newborn, when he died and left his illustrious father, deeply bereaved and sad...[1]

The holy Prophet asked me sorrowfully to take care of the things that had to be done, and do whatever was needed to be performed, in order to bury the little child; it was I, who had to wash his little body for the last Islamic ablution...

He himself put his son inside the shroud and then instructed me painfully and sadly. "O Ali! Take his little body and go to the cemetery..."

I took the body, and along with some of the close companions, went to the cemetery.

The holy Prophet performed a Prayer beside his remains and then approached the grave and ordered me to enter inside it. I went inside the ground and the holy Prophet gave me the remains of his little son.

While he was performing this sad act, he was painfully unhappy and grieved mournfully; tears rolled down from his holy face and by his crying other Muslims, who were present there, began to cry and shed tears.

The strange fact was that the cry of men was much louder and more painful than that of the women present was. Minutes passed in this way and the people were still crying. Finally, the holy Prophet stopped from crying and asked the persons present to stop crying too.

He then spoke to his son and said. "Even though eyes are shedding

1. Mostadrak Al-Vassā'el – volume 2 – page 98.

tears and my heart is burning by this tragedy, however I shall never say something to make my God Angry, and shall not provoke God's Displeasure in any way, whatsoever...

O, Ibrāhim! We are bereaved by your death, and we mourn you terribly...

Your absence will be very difficult for us, and our heart will be sorrowful..."[1]

2. [Suddenly the holy Prophet found out that it was strongly possible that some of the persons present might get a wrong impression from his behavior.

For, he himself had not participated in the ceremony of the burial of his dead son, and all the necessary rituals that one needed to perform; for he had asked Ali to perform all those acts, while he himself had not done a thing...

People, rightfully, had imagined that maybe to perform those rituals was prohibited by the father of a dead child; for otherwise, the holy Prophet, according to their way of thinking would never have left those rituals, to be performed by someone other than him...]

For that matter, he tried to disrupt that false idea from the mind of those presents and said. "O, people! It is not prohibited for you to enter inside the burial ground of your children! God has not prohibited it for you.

However, my concern and worry is that when the bereaved father opens the shroud, and faces his dead child's face for the last time, he may not be immune from Satan's Temptations. I fear that the father may lament and therefore, the great spiritual reward, which awaits him, may be destroyed by his sorrowful feelings of that moment..."

1. Mostadrak Al-Vassā'el – volume 2 – page 460.

Along with the sincere

When the noble verse which announces. "O, you who believe! Fear Allah and be with those who are true [in word and deed]." [Al-Tawbah -119], was sent down, Salmān the Persian asked the holy Prophet. "O, Messenger of God! Who are indeed those True ones? Is this Command addressed to all the believers, or is it addressing some of them only...?"

The Messenger of God replied. "The "believers" in this noble verse, indicates all the common people. All of them have to be with the Sincere and the True.

As for the True ones, I should say that they are a special group of people who have the responsibility of guiding and leading all the rest of men; and people have the duty to follow them obediently.

The first one among that special group is none other than Ali Ibn Abi Tālib. Then his descendants [the Imāms] will take that responsibility over, until Judgment Day."[1]

1. Behārul Anvār – volume 33 – page 149.

The verse of "Tat'hir" [Or the removal of all abomination To reach absolute purity]

Upon the descent of the noble verse, that announces:

"*Allah only wishes to remove all abomination from you, you Members of the Family, and to make you pure and spotless...*" [Al-Ahzāb - 33], the holy Prophet had covered me and Fātimah and Hassan and Hussēyn inside his "Abā" [mantle] and we were all seated on the floor.

Among us, there was no one else, but the five of us.

In that moment, the Messenger of God raised his arms in the air and began supplicating God. "O Lord! Those are my beloved ones and my next of kin and family members! Therefore, Turn them away from any abomination and impurity and Make them pure and spotless!"

Ommē Salamah [the illustrious wife of the holy Prophet was present in that gathering and when she heard that, she approached us and asked her venerable husband. "Am I also included in this gathering...?"

The Messenger of God replied. "You are on the side of the goodness and righteousness, but this particular verse does not concern you. It only refers to me, to my brother Ali, to Fātimah, to Hassan and to Hussēyn. It only refers to us. After that, nine descendants will be born from Hussēyn's lineage and they too, shall be among the "Members of the Family" [Ahlil Bayt]..."[1]

1. Behārul Anvār – volume 33 – page 149.

The Archangel Gabriel's word

Once, the Messenger of God said. "On the Night of Journey [Ascension], when I was taken to Heavens, wherever I went, the Celestial Angels would come to see me and greet me joyously.

At last, I reached a place, where the Archangel Gabriel, along with a group of Heavenly Angels came to my encounter.

That night, the Archangel Gabriel said something, which is truly good to hear:

"If your people had united with one another, in order to love and cherish Ali, God Almighty would not have created Hell Fire!"[1]

1. Behārul Anvār – volume 40 – page 35.

Salmān's eminent position

One day, I went to see the Messenger of God. I saw that Salmān the Persian had arrived before me, and was already seated beside the holy Prophet.

Suddenly an Arab came by and while turning insolently his face towards Salmān, he pushed him away, and opened a space near the holy Prophet, in order to sit!

The holy Prophet got very upset by that scene so much that his eyes turned to red and some drops of sweat appeared on his noble forehead.

He addressed the man and said. "O Bedouin Arab! Are you pushing away a man who is much beloved by God in Heaven, and who is much beloved by God's Messenger on Earth...?"

O, Arab! Are you behaving with such disrespect towards a man to whom the Archangel Gabriel brought down God's Greeting? I have never seen the Archangel Gabriel descend and not offer him God's Greeting!"

O, [Arab] man, Salmān is from me and I am from Salmān! Whosoever is being unjust to him is being unjust to me; and whosoever oppresses him, is oppressing me! Whosoever chases him away has turned away from me and whosoever gets close to him, has come close to me!"

O, Arab! You should not behave in this wicked manner with Salmān!

God Almighty has asked me to teach him the science of Mināyā [the knowledge of the time of death of Mankind]; and the science of Calamities [all the events that are due to arrive]; and the science of

Ansāb [the genealogy]; and the science of Faslul Khatāb [clairvoyance and spiritual wisdom]!

The Arab Bedouin who was utterly stupefied by all that defensive behavior from the holy Prophet, answered. "O Messenger of God! I did not think that Salmān's position and rank was such! But was he not a Zoroastrian, before his conversion to Islām...?"

The Prophet replied. "I am talking in God's Name and you are telling me stupidities?! Salmān has never been a Zoroastrian in his whole life! He has always been a pure Monotheist and only in appearance, he had showed himself as being like the others..."[1]

1. Behārul Anvār – volume 22 – page 347, Ekhtēssās – page 222.

The best benevolence

I was having once a discussion with Abbās and Omar. The subject of our discussion was to find a correct answer for this question: "What is the best kind of benevolence?"

I said. "The best possible thing is that everything good should be performed in secret and behind the veil of dissimulation."

Abbās said. "The best benevolence is that it should appear before the eyes of the performer of this benevolence as a little, insignificant act, and devoid of any feeling of pride."

Omar in his turn replied. "The best benevolence is that you perform it quickly and without wasting any time."

In that moment, the Messenger of God came in and asked us. "What are you talking about...?"

We conveyed that which had taken our interest.

He said. "The best benevolence is that the three qualities that each of you have enumerated just now, be within it. That it should be performed in secret, and appear as insignificant before the eyes of its performer, and be done quickly and without wasting any time about it."[1]

1. Sharheh Nahjul Balāghah – volume 20 – page 270.

Insolence

Once, I was passing beside a man named Ibn Sahāk.

I heard him say. "The example of Muhammad is like that palm tree, which has been planted in a place where you throw your refuse and where there is a rubbish heap..."

I went to see the holy Prophet and repeated what I had heard.

The Prophet got very upset by what he heard.

He got up, and walked to the Mosque and sat on the pulpit [Minbar].

The close companions of the holy Prophet saw him angry and did not know what to do. They were afraid, and thought that perhaps some unknown enemy had attacked Medina, so that they were about to prepare themselves for the defense of the city.

That was why they intended to put on their armors, and wear their helmets and take their swords in their hands!

The holy Prophet said then. "How and with what mentality indeed, do they think and meditate, those who mock, reprove, and criticize the members of my Family...?

When all of you have indeed heard often enough, about the warm praises that I make about them!" [The people inside the Mosque were anxious and listened worriedly to the words of the holy Prophet].

He continued and said. "What I have said about their virtues and qualities are special attributes that God Almighty has granted them.

[Know that] the superiority and knowledge of Ali, along with his honor in being the first person to embrace Islām, and his greatness and generosity, his courage and bravery, along with all the numerous sacrifices he has already done in the Way of Allah [are unique]! His

high rank and illustrious position [before me] are exactly like the rank and position that Hārun enjoyed before Moses [Mussā], except with that difference that the ties of Prophetic Mission will be cut forever after me! In brief, all that I have said just now is a description of all those special attributes!"

He then added. "And when that impertinent said that wicked thing, his words reached me and I know of it! However, beware: when God Almighty began His Creation and initiated the creation of Mankind, He divided them into two great races.

He then placed my Light in a group, where the best of people and the best of tribes were in it. He then divided this group into smaller groups and races, and chose the best family and placed my creation in that race and lineage.

He then created the members of my Family [Ahlil Bayt]: my children, and my daughter, my sons, and my brother Ali, from that same branch..."[1]

1. Behārul Anvār – volume 36 – page 294.

God's Beloved

One day, I needed some water to purify myself. I came home and called out. "O, Hassan! O, Hussēyn! O, Fezzeh...! [Where are you?]"

However, no one answered me and I knew that no one was at home.

Suddenly I heard someone, calling out my name. "O, Abul'Hassan! O, Prophet's cousin!" I turned my head and saw no one.

Suddenly I saw that before me had appeared a golden bucket, full of a translucent water and there was a towel, attached to it!

I took the towel and put it on my right shoulder, and then I wanted to take the bucket in my hands, when the water from inside the bucket poured itself over my hands, and I could easily perform my ablution for Vuzu. When my need for pure, clean water disappeared, the bucket disappeared from my sight, and I did not know who had taken it away from me.

The strange thing is that that water was so sweet and mellow that it reminded me of butter and honey and it smelled of musk!

In that moment, the holy Prophet came along, smiled and took Ali in his arms and kissed him between his eyebrows and then announced.

"O, Abul'Hassan! I congratulate you! That bucket and towel, which you saw, had descended from Heaven and Paradise...! I really am amazed at all those persons who tend to blame me for the love and affection, which I bear for you, when in fact, God Almighty and the Angels as well, love you so very much from the Heavenly realm, where they are..."[1]

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1. Behārul Anvār – volume 39 – page 16.

Divine Grace

Once, the Prophet was inside the Mosque of Ghobā and a group of his companions sat around him, in a circle. In that moment, I entered the Mosque and as soon as the Prophet saw me, his face bloomed and a warm smile appeared on his face, so much so that I saw the whiteness of his teeth.

He greeted me. "O, Ali! Come over here! Come closer to me, O Ali!"

He insisted that I get closer to him. Finally, I approached him so much that my knees were touching his knees. He then turned to his companions and declared. "O, group of my companions! With the arrival of my brother Ali, God's Grace and Favor have been granted to all of you! Ali comes from me and I come from Ali! His life is tied to my life, and his nature is from my own nature. He is my brother, my trustee and my successor, during my lifetime, but also after my death. Whoever listens to him and obeys him has in fact obeyed me; and whoever sympathizes and bonds with him, has in fact done the same thing with my person, and whoever opposes him, has in fact opposes me..."[1]

1. Ghāyatul Marām – page 293 according to Sheikh Sadugh in Amāli.

Useless promise

Once, some of the companions of the holy Prophet decided to turn away from their wives and spend their days, in fasting and their nights, in praying God Almighty. [They believed wrongfully and mistakenly that to have piety was to deprive their persons from the Divine Bounties and Favors, and to abstain themselves from all the things that God Almighty had given them permission to benefit from them].

The holy Prophet came to know about this matter, by the mediation of his wife, Ommē Salamah. Therefore, he went on quickly to see them.

He told them. "I have been told that you do not show any more interest in your wives...? However, I do not act like you. I go to my wives and I eat every day and sleep every night... This is my way of living. Whosoever does not imitate my way of living is not from me and does not follow me."

When the Prophet finished talking, the Archangel Gabriel descended and brought those noble verses:

"*O, you who believe! Make not the good things, which Allah has made lawful for you, unlawful; and commit no excess either: for Allah loves not those given to excess. Eat of the things, which Allah has provided for you, lawful and good! But fear Allah, in Whom, you believe.*" [Al-Mā'idah-87-88]

They said. "O Messenger of God! We have sworn and given our pledge to God, to act as such!"

There came another verse, which announced:

"*Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths; for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. This is the expiation for the oaths you have sworn. Keep to your oaths. Thus does Allah make clear to you His Signs, that you may be grateful!.*" [Al-Mā'idah-89][1]

1. Vassā'el al'Shia – volume 20 – page 21.

Negligence

The holy Prophet's smile did not exceed a warm smile and he never laughed loudly.

One day, he met a group of young Ansār who were talking to each other and laughing loudly, while they spoke of useless things.

He was displeased at seeing such behavior and ordered them to keep quiet. He asked them. "Why are you talking so loudly...?"

He then added. "Whoever is seduced by long term wishes and desires and has stopped from doing the good should go and visit the cemetery and obtain some moral lessons, about the passage from life to death and the Hereafter...

You should always have the notion of death in your mind, for only death destroys all the worldly pleasures..."[1]

1. Vassā'el al-Shia – volume 12 – page 119.

Tears of compassion

One day, we were around the holy Prophet, when a messenger came to us, on behalf of one of the daughters[1] of the Messenger of God.

The messenger relayed his message with great agitation and anxiety. "O Messenger of God! My child is in agony... Would you please come to him...?"

The holy Prophet answered the messenger by telling him. "Go back to my daughter and tell her that everything is in God's Hands. He gives and He takes away..." he then recited that noble verse. "*Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire, and admitted to the Garden will have attained the object [of life]: for the life of this world is but goods and chattels of deception.*" [Āli-Imrān -185]

This time however, he got up and we too followed him along.

Some moments later, we faced a child who was spending his last moments of life and appeared to be already lifeless. The Prophet approached the child.

The poor little one was very weak and exhausted from the feverish state in which he found himself. The Prophet, on seeing that state in the poor child who was about to die began to cry. Somehow, the action of shedding tears from the Messenger of God was

1. The Prophet had three other daughters apart from Lady Hazrat Fātimah, by the names of Zēynab, Roghayyah, and Ommē Kolssum. "Tārikheh Payāmbarē Eslām – page 76.

incomprehensible for some of the persons who were there with him.

We told him. "O, Messenger of God! You are crying yourself, while you prevent us from crying...!"

He said. "I have not prevented you from crying and shedding tears, but I did indeed prevent you from lamenting and tearing your heart out and crying out loud.

The tears that you see now, and which roll down on my cheeks are because of the compassion and love that God Almighty has placed inside the hearts of His good servants..."[1]

1. Mostsdrak al-Vassā'el – volume 2 – page 459.

Abundance, Which comes forth from a hand

Once, the Messenger of God asked me to touch and caress a sheep, which could produce no milk anymore. He wanted me to touch its teat, to yield milk, once again.

I told him. "O, Messenger of God! If you do that, it would be better and this action is far more suited to your position."

"O, Ali! This work can only be done by your hands!" he said.

Therefore, I caressed the sheep's teat and suddenly, milk began to form and the sheep was ready to give us milk. I drew milk from the sheep and the holy Prophet drank from it. In that moment, an old woman came along and told us that she was very thirsty. I gave her some milk too.

Then, the Prophet turned to me and declared. "In my prayers, I had supplicated God, the Glorified, the Exalted to bless your hand and God did just that."[1]

1. Khissāl – page 688.

Chapter Two:

On the Holy Prophet [may God's Peace and Glory be upon him and his holy Family]

Mohammad's features

[Allah's Greetings be upon him and his holy family]

1. The Messenger of God appeared before everyone as someone endowed with lots of grace, dignity, and greatness; and all considered him as an honorable, venerated person.

His holy face shone like the full moon! His features were handsome, regular, and adorned with deep spirituality. His skin was white and in some places, it turned to a rosy color. His body was neither slim nor fat. He was light-skinned and his eyes were big and black. He had fine, black eyebrows, and they joined each other. He had a great, harmonious head and a normal height. His forehead was wide, and his nose was shaped beautifully, with a little prominence in its bridge. His cheekbones were prominent, his fingers were large; the bones of his shoulders were big and manly and the palms of his hands and feet were solid and strong.

In the whiteness of his eyes, one could detect a little redness. Two thirds of his hands were long and beautiful, and his chest was empty of any hair.

His brows were long, his beard was bushy, and his mouth was somehow big, but harmonious at the same time. His teeth were white, with a harmonious distance from one another. He had smooth hair and a beautiful body. A fine line of smooth hair began from his chest and finished in his navel. His stomach was in harmony with his chest; he was muscular and his neck in its masculine beauty was like pure silver...

The palm of his hands was like that of the vendors of perfume: that

is they smelled sweetly! Those palms were also large and the bones of his arms and legs were long. His face was round and there was a very handsome mole, just under his inferior lip.

When he was happy, he used to light up and become like a brilliant mirror, with beautiful adornments... When he walked, he looked directly in front of him and did that with great dignity. He moved his legs as though he was walking down a sloping plot. When he smiled, his teeth appeared as drops of rain and shone as such.

He had a handsome body and had a very good character; he was good-tempered and a good company, and whenever he met with some people, his forehead shone like a lighted lamp, which attracted others to him. His sweat appeared as pearls, which rolled down on his face. In like manner, the smell of his sweat was sweeter and more fragrant than musk![1]

2. The "Seal of the Prophetic Mission" [Muhr-ē Nobovvatt] was apparent, between his shoulders; and on it, two sentences were manifest:

"Allah is the Greatest!" and "Muhammad is the Messenger of Allah!"[2]

3. Whenever he came to a gathering, there shone a light from around his person and everyone could clearly see that light...[3]

1. Sunan al-Nabi – page 4-7, Manāghib Āli Abi Tālib – page 203.
2. Khissāl – page 724.
3. Ehtéjāj – page 218.

Division of time

When the holy Prophet was staying at home, he was free to do whatever he wanted to do [which means that he had permission from God Almighty to attend to his own personal affairs].

However, he had divided that private time in three parts: some of it was spent for his prayers and supplications, some of it for his family members and the rest of it, for himself. In the latter part however, he was always attending once again, to the affairs of the others...

He always gave priority to the learned and showed them more affection and attention than the rest of the people. He respected each person, according to the measure of the teachings that he or she had received in his or her religion.

Sometimes, he only fulfilled one single wish, sometimes two wishes and some other times, a greater number of wishes; and he forced and encouraged people to act for their own good [and gave them responsibility, according to their capabilities and potentials].

He asked them about his Ummah [Islamic Community] and told them the necessary points that they should remember at all cost, and requested from the present ones, to relay and convey those words to those who were absent.

He encouraged people to convey to him, the wishes, and the needs of those who had no easy access to his person, and used to declare, "Whosoever relays the wishes of weak and powerless people to a powerful person, on Judgment Day, God will render his steps strong and firm!"

In gatherings where he participated, no one spoke about vain

matters and he did not give permission to anyone, to speak about useless, futile things.

Those who were fortunate enough to come into his presence did not leave the place, without at first, having gained some graceful knowledge from his generous person. Each person received knowledge, according to his or her mental evolution, and on the way back home, would found himself or herself, as having been justly guided and endowed with a new wisdom.[1]

1. Makārim al-Akhlāgh – page 10, Behārul Anvār – volume 16 – page 150, Sunan al-Nabi – page 14.

The fine example of the Holy Qur'ān

The holy Prophet prevented his tongue from pronouncing useless, futile words. He connected and got close to the people and did not chase them away from himself.

He respected the chief of every tribe and if necessary, appointed him officially as a governor over his people. At the same time, he abstained from spending too much time with his Ummah, without being however, bad-tempered or showing himself as a grim person [which means that even though he was ready to associate himself with the others, he was nevertheless, very cautious in his associations]. He always asked about the health of his companions and paid careful attention to their well-being.

He always admired a good work, and defended it; at the same time, he reproved any bad deed. He was moderate and never behaved excessively in either ways. He did not forget about people's affairs, and was always on the watch out, so that people might not commit any negligence or deviate from the Straight Path. He never retreated from truth and never surpassed it either.

His companions were the best of people! Among them, those who took care of the other Muslims and were more compassionate and more benevolent than the others were, appeared as more superior in his eyes. In his eyes, those who served their brothers in religion, with a deeper equality appeared greater than the others.

Whenever he got up or sat down, he used to pronounce the name of God and he was always remembering his Creator. He never chose a special place to perform his Prayers, but did not prevent the others

from wanting to do that, either. When he entered a gathering, he would sit wherever he found a free space to sit, and recommended his companions to do just the same.

He would respect everyone's right in a gathering, so that no one might think, by mistake, that someone among them was more respectable in the eyes of the Prophet, than the rest of them were. When he sat with someone, for the deep respect that he had for the others, he would always take patience, until that person would take his leave and go. He also tried to fulfill the wishes of the others, or at least, tried to give that person a hopeful reply.

His good character was such that he captivated everyone, and everyone was fascinated by his extraordinary charisma. Everyone saw him as a beloved father. People, in the eyes of the holy Prophet were all equal, in their rights and in their truth.

In the gatherings that he participated, everything was based on sweetness, modesty, humility, righteousness, and honesty.

Wherever he was, no one raised his voice, nor showed any disrespect before him, and no one spoke about the mistakes and the errors of the others.

Those who had the honor to find themselves beside him behaved most graciously, with deep humility and courtesy. Because of piety and virtue, all had a friendly, brotherly relation with one another. They respected the old and were kind and compassionate to the young; they gave privilege to the needy, defended and protected the foreigners, and took care of their affairs.[1]

1. Makārim Al-Akhlāgh – page 10, Behārul Anvār – volume 16 – page 150.

The most generous man, among all men!

1. He was the most generous man among all people! His courage, honesty, and loyalty were absolute, and much greater and deeper than the good qualities of the others. He who saw him for the first time was in awe before his charismatic presence, and after befriending him, came to love and worship him, from then on...[1]

2. He never pulled away his hand from the hand that kept it and always waited for the person in question, to release it.

He never discussed about various matters, in order to reach quickly the conclusion. He never kept silence and never left the other party alone.

Instead, he would keep on talking with that person and show him real interest.

He never stretched out his legs in a gathering and always sat modestly and chastely. If he were to decide between two works, he always chose the more difficult task. He never wanted to take revenge or do injustice to someone, unless someone said abominations and blasphemies against God, or did unlawful things; in that case, he would become very displeased, indeed.

Not once, did he give a negative answer, after a request made to him.

He never chased away a petitioner and never did he refuse his or her request. If it were possible for him, he would fulfill his or her desire; otherwise, he would make that person happy with sweet, kind words.

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1. Makārim Al-Akhlāgh – page 14.

His Prayers [Salāt], even though the symbol of perfection and completion, were the lightest of the Prayers, and his sermons were brief and concise, and he took care not to say useless, vain words. Everyone could feel his presence, because of the sweet smell that impregnated his whole being.[1]

3. He used to turn the stone of his ring inward, inside his palm, and would often look at it.[2]

4. He had a cane, which had an iron ending. He used to lean on it and on feast days and during journeys, when he wanted to perform his Prayers, he used to place it in front of him.[3]

5. He never discussed with women, and if he had to take their oaths and receive their allegiance, he would order that a bowl full of water be brought to him, and would then put his fingers inside the water. After that, he instructed the women to put their hands in the same bowl of water, and would then say. "I have accepted your allegiance."[4]

6. The holy Prophet always combed his hair and often, smoothed it with water and used to say. "Water is enough to create a perfume for the believer..."[5]

7. If someone lied in his presence, he would smile and say. "This is something that "he" says... "He" is not serious..."[6]

8. If a petitioner extended his hand, in order to ask something from him, in order to protect the pride of the petitioner, he would say in his defense. "It is all right. Everything is good and fine."[7]

9. He was like a traveling doctor who used to prepare all the necessary medicines, to bring on healing and well-being, so that he might cure all the aching hearts, and all the deaf ears, and help people from a spiritual death and a spiritual falling into the Abyss of Perdition...[8]

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1. Makārim Al-Akhlāgh – page 20, Behārul Anvār – volume 16 – page 237, Sunan al-Nabi – page 45.
2. Sunal al-Nabi – page 82.
3. Mostadrak Al-Vassā'el – volume 3 – page 335 and volume 6 – page 127.
4. Sunan al-Nabi – page 87.
5. Sunan al-Nabi – page 91.
6. Sunan al-Nabi – page 78.
7. Sunan al-Nabi – 84.
8. Sharheh Nahjul Balāghah – Sermon number 107.

10. In spite of all that, no one ever showed him his/her gratitude fully... No one thanked him properly, while the benevolence and goodness of the holy Prophet fell equally on the Quraysh, the Arabs and the non-Arabs. Indeed, who has done so much goodness, and more than what the holy Prophet did...?

No one thanked the members of the Family of the Messenger of God either. In like manner, no one thanks the good deeds of the pious believers...[1]

11. Everyone is bound to say. "Lā illāha Illallāh" [There is no god but Allah] and should insist upon this Pure Monotheism, in order to enter inside the protected Sanctuary of Islām. However, the Messenger of God did not have to pronounce this sentence; for his rank and high spiritual position was such that he needed to say another sentence. Thus, he was ordered to say. "Know that there is no god, but the Unique Allah!"

He had the mission to know this truth, and not to say it.[2]

1. Behārul Anvār – volume 6 – page 223, volume 67 – page 260.
2. Sharheh Nahjul Balāghah – volume 20 – page 342.

Associating with the others

1. He was always good-tempered, kind, and modest. He was never afflicted with bad temper, and never criticized or insulted the others.

At the same time, he never praised anyone more than he actually deserved it. He ignored that which he did not like or found unpleasant.

He behaved in such a way that people never got disappointed from his behavior, nor became hopeless or desperate.

He always abstained himself from three tendencies: he never argued, never talked too much, and always refrained from saying useless things.

In like manner, he abstained from three tendencies with the people: he never criticized anyone nor found fault with them; he never was in search of the weaknesses and faults in others, and he never talked, unless he was hopeful to bring on God's Blessing upon him.

When he opened his mouth, he always fascinated and captivated the others, so that people used to bow their heads, and would listen carefully to his words in complete immobility, as though a little bird had sat on their heads; and while he was speaking, no one said a word...

In his presence, his companions took turns, in order to speak up, and no one tried to surpass his fellow companions. If someone spoke, the others would remain silent, until he had finished speaking.

If those who were with him began to laugh about a matter, he too would laugh with them, and if they showed some amazement about a matter, he too would show such feeling.

He was most patient, in regard with the behavior of a stranger and if he showed some disrespect or was rude in his way of asking questions

or giving replies, the holy Prophet would show tolerance and patience. He showed such great patience, that some of his companions brought those kind of persons in his presence, knowing full well that the holy Prophet would show tolerance and indulgence towards those persons.

He used to say. "Whenever you see a petitioner, go hastily in his help, and assist him unconditionally."

He never cut the words of the person who was speaking, unless the person had gone too far. In that case, he would order him to stop at once, or would get up and leave the gathering, putting an end to the words of the person.[1]

2. When he called someone, he would call his name three times, and when he got the permission to enter, he would ask three times for the permission to enter. When he spoke, he did that with clarity and in such a way, that everyone present could understand his words. While speaking, his white teeth shone brightly, so that one would think a bright light had come out of his mouth. At first glance, one thought that his teeth were distanced from one another, but with a close look, one saw that it was not so, and that his teeth were even and beautiful.

His gaze would never fix on someone, and he never did that. In like manner, he never spoke about matters that would not please the other party.[2]

3. He always paid a visit to those who had gone to the Pilgrimage of the House of God, and would pray for them and say, "May God accept your rituals during [your] Hajj ceremony and forgive your sins! And may He return you, all that you have spent in this Pilgrimage!"[3]

4. When he paid a visit to a sick person, he would say. "O Lord! All illnesses are in Thy Hands! Take this illness away and Heal this person, for no one can heal, but Thee!"[4]

5. When he encountered mourners, he would say. "May God reward and bless you with His Infinite Grace!"

In like manner, when he congratulated someone, he would say, "May God bless you for this, and may He always preserve His

1. Makārim Al-Akhlāgh – page 11; Behārul Anvār – volume 16 – page 152; Sunan al-Nabi page 14-17.
2. Sunan al-Nabi – page 46.
3. Mostadrak al-Vassā'ēl – volume 8 – page 232 – volume 10 – page 166.
4. Sunan al-Nabi – page 207.

Favors and Bounties upon your person!"[1]

6. When he went to a funeral, he would perform a prayer of the dead for the deceased believer; and if the deceased were a man, he would perform his prayer, before the dead man's chest, and if the deceased were a woman, he would perform it over her head.[2]

7. After the burial, when he wanted to throw some dirt, he would do that three times.[3]

8. When he entered a Mosque, he would say. "O Lord! Open up the Doors of Your Grace for me!" and when he came out of it, he would say. "O Lord! Open up the Doors of Your Provision and Sustenance for me!"[4]

9. If he forgot something, he used to put his forehead between the palms of his hands and say. "O Lord! Praises belong to You! O You, Who make us, remember everything! Please, make me remember that which I have forgotten!"[5]

1. Mostadrak al-Vassā'el – volume 2 – page 353.
2. Mostadrak al-Vassā'el – volume 2 – page 281.
3. Mostadrak al-Vassā'el – volume 2 – page 334.
4. Mostadrak al-Vassā'el – volume 3 – page 389.
5. Mostadrak al-Vassā'el – volume 6 – page 424.

The food he used to eat

1. When he sat over dinner, he would sit like slaves and lean on his left leg.[1]

2. When food was brought in for dinner, he would pray in such manner:

"O Lord! Grant us the Blessing of thanking You, and rendering Grace for Your Blessings! And pray, Do unite these Blessings with your Heavenly Ones!"[2]

3. When he ate, he would eat from the plate, which was before him, and only when he wanted to eat some dates, he would stretch out his hand forward.[3]

4. He liked to eat the meat, found in the foreleg of a cooked animal.[4]

5. He refrained from eating the kidneys of the animals, without however, prohibiting the others from eating that part of the animal.[5]

6. If he ate with a group of people, he was the first to take from the food, and was the last one to stop eating, so that the others would not feel embarrassed, and feel free to eat, until they were full.[6]

7. If they brought him a hot meal, he would say. "Let it become a little bit colder, so that it may become edible. God has not ordered us to eat hot meals. The Blessing resides in cold meals, and hot meals are deprived of any blessing."[7]

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1. Sunan al- Nabi – page 164.
2. Makārim al-Akhlāgh – page 147.
3. Sunan al-Nabi – page 46.
4. Mostadrak al-Vassā'el – volume 16 – page 350.
5. Mostadrak al-Vassā'el – volume 16 – page 198.
6. Sunan al-Nabi – page 46.
7. Makārim al-Akhlāgh – page 150.

8. He would drink three times from a goblet, by taking a breath each time. He would drink slowly, and would not drink it up, in one hasty movement.[1]

9. Until he was alive, he never leaned on anything, while taking his food. He never praised a food, nor criticized it. He would use his right hand for his eating and drinking, while he used his left hand for other things.[2]

1. Sunan al-Nabi – page 46.
2. Sunan al-Nabi – page 47.

On his piety

1. Muhammad [Allah's Greetings be upon him and his holy family] was the most pious Prophets among all the Divine Prophets, even though he had so many women and slaves around him!

In like manner, he never wanted to eat too much, and his dinner was very frugal and so little that he always finished all that was before him.

He never ate bread made of wheat; in like manner, never in his lifetime, did he eat three nights in row, bread made of barley; and he never ate fully.

When he left this earthly plane, he had pawned his shield to a Jewish man, in exchange of four dirhams. He lived in this simple way, while he possessed vast lands and had in his possession, a great amount of the spoils of wars.

He did not leave any gold or silver [for his family] after his death. When in fact, there were days, when he would indeed distribute more than three to four hundred thousand dirhams, among the people, equally! In like manner, when nighttime came, and a destitute would ask him for a charity, he would answer him. "I swear to He Who chose Muhammad that among the Family of Muhammad, there is not even a spare recipient of wheat or barley or even one dirham, to spend for the night..."[1]

2. He used to sit on the floor to eat, just like the way slaves would do, and would patch his sandals and his clothes with his own holy

1. Eh'tējāj – page 226.

hands; and he would sit on a mule, without using any saddle; in fact, he even invited another person to sit behind him. Once, he saw a curtain, which adorned the door of his simple abode. This curtain had some design on it. He called out one of his wives and told her. "Hide this curtain away from my eyes; for, each time I gaze upon it, I remember the earthly plane and its adornments..."

He really, truly, ran away from the world; and had succeeded in erasing it from his mind. He always wanted the seductions of the world to remain concealed from him, so that he might not be attracted to it; he always wanted to remember that the world was not a stable place, where one can rest easily.

In that manner, he could destroy the false idea that one may hope to remain in it forever and enjoy perpetuity. That was why, he had succeeded in chasing away all thoughts of bondage and affection towards the world, and abstaining himself from its false beauties.

Aye, that is the behavior of he, who saw those earthly seductions of life as Man's enemies; that was why he did not like to stare at it, or hear its name, pronounced in his presence. In Muhammad's way of living, there is indeed a manifest sign, which guides you to the world's ugliness and imperfections.

For, even though he enjoyed greatness and exaltation, however, the seductions of life could not approach him in any way, whatsoever, and he and his close family members went always hungry, during their lifetimes...[1]

3. When he left this world, he had never enjoyed fully from its bounties and riches, and that was why, he did not take any sin, along with him, to the Hereafter. He never put a stone over another stone, in order to build himself a house, and kept on following this frugal way, until he met His Merciful Lord, in the Hereafter...

During his childhood, when the period of his infancy reached its end and they weaned him, God Almighty chose His Greatest Angel to be his full time companion, night and day, so that the Angel may teach him greatness, along with virtuous, honorable qualities.[2]

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1. Sharheh Nahjul Balāghah – volume 9 – page 161.
2. Nahjul Balāghah – [Extract of the Sermon known as Ghāssi'ah].

On his religious devotion

1. His couch was made of his own Abā [mantle], and his pillow, of a simple animal skin, filled with palm leaves. One night, he changed his sleeping habit, and others put two Abās under his body; when morning came, he said. "The sweetness of this couch prevented me from performing my various nightly Prayers...", therefore he ordered that his usual couch be prepared, and brought in for him.[1]

2. When he stood up, to perform his Prayer, he would feel so afraid and so sad, and would cry so very painfully, that it seemed as though water was on fire, ready to be boiled and long lamentations and painful sighs were heard from him... He was like that, even though God Almighty had given him the "good news" that he would be immune from God's Torment and Punishment; and even though God had already issued this Divine Decree for his holy person.

With this humble behavior, the holy Prophet wanted to show his true feelings, along with his humility, modesty, and utter submission before the Divine Threshold; and to be an example and a leader for the people and the generations to come.

For ten whole years, he stood on the point of his toes, to perform his Prayers, so much so that his feet would swallow and his face turn to yellow... He used to spend his nights, praying and supplicating God, and would not sleep, so much that God Almighty reproved him for that and announced, "Tā-hā! We have not sent down the Qur'ān to you to be [an occasion] for your distress..." [Tā-hā - 1-2]; sometimes, he cried so

1. Amāli – Sadugh – page 377, and Behārul Anvār – volume 16 – page 217.

much that he would become weak and lose consciousness.

One day, someone asked him. "O Messenger of God! Is it not that God Almighty has forgiven all your past and future sins? Then why are you so sad and anxious?"

He answered him gravely. "Indeed, this is true. However, is it not fitting for me to show my deepest gratitude to God, and act as a most thankful servant of Allah...?"[1]

3. During the last ten days of the holy month of Ramadān, he would not use his couch to sleep and used to buckle up [fastened] firmly his back and stomach, in order to make his devotions to God Almighty even more seriously.

When the twenty-third night of that holy month arrived, [which with great probability, may actually be the night of [Qadr] Destiny], he would remain awake and ask the members of his Family to remain so too. If sleep would come to him, he used to wash his face with cold water; his daughter, Hazrat Fātimah would also do the same thing. He would not let any of his family members sleep on that special night, and in order to let them remain awake, he would give them very little meal; he instructed them to sleep in the daily hours, in order to be able to remain awake, during the nightly hours. He would always say. "He who does not benefit from the Blessings of this special night is indeed a very deprived person..."[2]

1. Behārul Anvār – volume 17 – page 286.
2. Mostadrak al-Vassā'el – volume 7 – page 470.

The poisonous food

Often, he used to call on to a tree and the tree would instantly answer to his call.

Many wild animals would speak to him, and the savage beasts would attest to his Prophetic Mission. Some of those animals would even go so far as to warn men to disobey not the holy Prophet's Commandments.

When the city of Tā'ēf was under siege, by Islamic soldiers, the Jewish found a way to attack the Prophet. Under a false pretext, they invited the holy Prophet [Allah's Greetings be upon him and his holy family] to eat with them. They killed a sheep and grilled its meat. They then poisoned the prepared food, and sent it to the holy Prophet.

By God's Power, the grilled sheep began to speak aloud and said. "O Messenger of God! Do not eat from my flesh, for they have poisoned my meat..."

When those animals spoke with the Prophet, while being alive, one should consider this fact as the greatest Argument and Proof, to show that the Prophet was indeed, the Messenger of God! However, when an animal, killed, cooked and grilled, spoke to him, what greater proof than that could one wish for...?[1]

1. Eh'tējāj – page 224, Behārul Anvār – volume 17 – page 295, volume 10 – page 47.

The Great Intercession

Once, a Heavenly Angel descended on Earth, to meet the Prophet.

He had never come down on Earth, until that moment.

It was the first time the Archangel Michael had come down on Earth, to deliver a very important Divine Message to the Messenger of God.

The Message was this. "O Muhammad! If you wish to live like great kings and sultans, in complete luxury and riches, here are the keys to the Treasures of the world. They are offered to you! Those are under your submission!

In like manner, the mountains, which have been transformed into gold and silver, are in your possession! And it should be said that this choice of yours will have nothing to do, whatsoever, with the benefits that you will have gained until now, and nothing will be changed for you nor reduced from you, in the Hereafter!"

The holy Prophet made an imperceptible sign to the Archangel Gabriel, who among all the other Heavenly Angels, was his closest Friend and Companion, and asked him silently, how he should respond.

The Archangel Gabriel made him understand that he should better act modestly and with great humility before the proposition that the Archangel Michael had brought him down.

In that moment, the holy Prophet responded to the Archangel Michael. "I would rather live like a modest, humble servant of God, and eat once a day and be hungry two days in row, in order to be able to join my good brothers, the Prophets of the past eras, than have that which you are offering me now..."

God in His turn, in way of showing His Pleasure and Satisfaction before the holy Prophet's answer, granted him the highest position of being endowed with the "Great Intercession", and the fact that he was from then on, the only Possessor of the Fountain of Kowsar; thus, God thanked him in this beautiful way.[1]

1. Eh'tējāj – page 220, Behārul Anvār – volume 17 – page 277.

Najāshi's death

One day, the Archangel Gabriel came down to give the news of Najāshi's death [the deceased king of Abyssinia] to the holy Prophet [Allah's Greetings be upon him and his holy family].

The Messenger of God became very sad and he grieved so much that he began to cry painfully and told his companions. "Your good brother, As'hamah [Najāshi] has passed away..."

He then went to the desert [or a cemetery] and performed a Prayer for the dead.

He then said seven times "God is the Greatest!"

In that moment, God Almighty leveled all the landscape before the holy Prophet's eyes, so that his eyes could see Abyssinia.

He then saw the remains of Najāshi, buried in that far away land...[1]

1. Khissāl – page 405; Mostadrak Al-Vassā'ēl – volume 2 – page 275 according to that which is written in "Uyun al-Akhbār.

The prisoner

...Even the dead used to speak to him and went so far as to hold out [extend] their spiritual hands, in order to ask him all kinds of favors.

In like manner, when they feared something, they would take refuge in him.

One day, while he was performing his Prayer, along with his companions, he asked suddenly. "Is there someone here, who comes from Bani Najār tribe...?" he then added. "In that very moment, someone from that tribe is prohibited from entering Paradise; for he is indebted to a Jewish man... He had to pay him back three dirhams..." It should be added that the deceased had been killed in the way of Allah; however, his debt prevented him from entering Paradise.[1]

1. Eh'tējāj – page 224.

Chapter Three:

On his wife and children [may God's Peace and Glory be upon him and his holy Family]

Asking for the lady's hand
-The beginning-

One day, my servant asked me.[1] "Do you know that Hazrat Fātimah is being asked for marriage, by the others...?"

I replied that I knew nothing in this regard.[2]

He said. "Some men have asked for her hand, from her father. However, it is very strange that you have not done so already... Why do you not ask for her hand, from the Messenger of God...?"

"Because I do not possess anything to raise a family of my own..."

"However, if you go and ask for her hand, I am certain that the holy Prophet will give his consent most readily!"

I swear to God that this servant talked me into doing just that.

Finally, I had the necessary courage to decide myself and go to the holy Prophet's house.[3]

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1. The person who is narrating this hadith is none other than Ali Ibn Abi Tālib. [The translator].
2. In this regard, and about this event, there are various hadiths.
3. Kashf al-ghameh – volume 1 – page 357.

The Marriage Portion

...When I went to ask for Hazrat Fātimah's hand, I was very much in awe of the greatness and dignity of the Messenger of God. That is why, upon seeing him, I became suddenly silent and could only force myself to sit before him. I swear to God Almighty that the slightest word would not come into my mind!

The holy Prophet, on seeing this behavior from me, asked me. "What do you wish? Do you have something to ask from me?"

I was still silent and could not say a word...

He asked once again and I was still silent. He asked me for the third time, and then he suggested. "Is it per chance that you have come here to ask for Fātimah's hand...?"

"Oh, yes...!"

"Do you have something to offer [as a marriage portion] to my daughter?"

"No, Messenger of God..."

"What have you done with the shield that I had given you?"

"I still have it, but it is not worth too much and does not cost more than four hundred dirhams or so..."

"That could become Fātimah's dowry... All right, then. Send me the sum."[1]

1. Zakhā'ēr al-Oghbā – page 27, Kashf al-ghameh – volume 1 – page 358, Behārul Anvār – volume 43 – page 136.

A very simple dowry

I stood up, and went to the market to sell my shield.

I then brought back the sum of money and offered it to him, by putting respectfully the money on his lap. He did not ask me how much was that sum, and I in my turn, did not say anything.

He then called Bilāl, and gave him a handful of the coins and ordered him. "Go to the market and buy some perfume for Fātimah!"

He then gave a handful of the remaining coins to Abu Bakr and asked him to buy some clothes and some necessary furniture. He then asked Ammār Yāsser and a small group of his companions to accompany Abu Bakr in the market.

They all went to the market, and each one of them, upon seeing that some furniture was nice and necessary, would show it to Abu Bakr, and with his approval, would then buy the item.

On that day, they bought a dress, which cost seven dirhams, and a veil, which cost four dirhams. A black towel from Khēybar, a bed made of palm leaves, two mattresses from Egypt [one from palm leaves and the other from sheep's wool]. In like manner, they bought four pillows adorned with Tā'ēf's leather, and filled with a special grass [Az'khar], which only grows in Mecca.

They also bought a woolen curtain and a plait made of rush, which came from Hajr [actual Bahrain], along with a hand mill, a bowl to milk the sheep, a goatskin and a large jug with a wide mouth [ewer]. A green, big jar and some earthenware jugs completed those purchases.

They brought back all the items they had chosen and bought to the holy Prophet's house.

The Messenger of God, on seeing his daughter's dowry, began to examine them closely one after the other, and each time would say. "May God Almighty grant His Blessing to the members of the Family [Ahlil Bayt]!"[1]

1. Behārul Anvār – volume 43 – page 94.

The wedding banquet

A month passed, and each time, I would go and see the holy Prophet in order to accompany him to the Mosque, to perform our daily and nightly Prayers. However, no more discussion about Fātimah was made between the two of us.

Finally, one day, the holy Prophet's wives asked me curiously. "Do you not wish us to speak with the holy Prophet, and ask him about Hazrat Fātimah's transfer to your house…?"

I said with great relief. "Yes! Please, do that by all means!"

They went to speak about that matter with the holy Prophet, and Ommē Iman from among them spoke and said. "O Messenger of God! If Lady Khadijah were still alive, her eyes would have shone, for [seeing] Fātimah's wedding, indeed! It is best that you finally sent Fātimah to her husband's house, so that in this way, not only Fātimah's eyes will shine with happiness and she will begin her own new life, but we too shall rejoice by this happy event! In fact, Ali wishes for this event to come true as well…"

The holy Prophet asked. "Why then did he not say anything? We were waiting for him, to ask us for his future wife…"

I replied. "O Messenger of God! I was very embarrassed and shame prevented me from asking you that…"

The holy Prophet turned to his wives and asked them. "How many of you are present here?"

Ommē Salamah replied. "I am! Along with Zēynab and so and so…"

"All right then. Prepare a wedding room for my daughter and my cousin."

Ommē Salamah asked him. "Which room should it be?"

"Your own room is the best..."

He then turned to his other wives and said. "Get up and make some preparations for the wedding night and the bridal banquet..."[1]

1. Behārul Anvār – volume 43 – page 95.

The special perfume

Ommē Salamah went to see Fātimah and asked her. "Do you have some of the perfume that you already have in your possession...?"

She replied affirmatively. She then got up, went in search of it, brought back a phial and dropped some of its content, inside the palm of Ommē Salamah's hand.

Ommē Salamah said. "I smelled a very sweet perfume, in a way that I had never smelled the like of it in my whole life!" she asked her curiously:

"Where did you find this sweet perfume?"

She answered me. "Whenever Dahieh Kalbi paid a visit to my beloved father, my father used to tell me to bring in a braid and extend it respectfully under my uncle. Dahieh would sit on it and whenever he got up, some things would fall down from his person and my father would instruct me to collect them all and preserve them carefully inside this phial..."

Afterwards, when I asked about this matter, the Messenger of God replied.

"Indeed, he was not Dahieh Kalbi, but the Archangel Gabriel who came to see me, by disguising himself as Dahieh Kalbi! And whatever fell down from his wings, was pure musk!"[1]

1. Behārul Anvār – volume 43 – page 95.

The Preparation for the banquet

The night that Fātimah was going to be married to her future husband and go to his house, the holy Prophet declared. "O Ali! Prepare a banquet for your newly wedded wife!" he then added. "We have the meat and the bread, while you only have to bring on the oil and the dates..."

I brought oil and dates, and the holy Prophet sent me a freshly killed sheep, with lots of bread.

He then arrived and while he was pulling up his sleeves, he began to prepare the dates, by throwing away their seeds and cooking them in hot oil.

When the special dish, which was composed of flour, dates and oil was finally ready, he told me gently. "Now go and invite whosoever you would like to invite for your wedding banquet!"[1]

1. Behārul Anvār – volume 43 – page 95.

The wedding banquet

I went to the Mosque to invite some people for the wedding banquet of Fātimah. However, the Mosque was strangely crowded in that hour.

I decided therefore to choose just a group of my acquaintances and leave out the rest of the people. However, shame prevented me from doing so, and I did not want to do that. Therefore, I went to a place in the Mosque, which was higher than the rest of it, and shouted loud. "Please listen! Everyone is invited to come to Fātimah's wedding banquet...!"

People began to walk in groups. I was very embarrassed by the great number of the guests, and at the same time, for the very little amount of food, which awaited them... I was truly afraid that we might not be able to offer food to everyone present.

In that moment, the holy Prophet saw how worried and anxious I was.

He said warmly and reassuringly. "O Ali! I shall pray to God, so that the food is blessed by God's Infinite Grace!"

The number of the guests in that night was more than four thousand men and women! With the heartfelt prayer that the holy Prophet did, everyone enjoyed his/her food, and no one remained hungry or thirsty!

Everyone was praying for our happiness and after the banquet, they left our house to go back home. However, the food was still untouched and it seemed as though no amount had been reduced from it, whatsoever!

At the end, the holy Prophet asked for as many bowls as possible, and filled them with food and sent them to his wives. He then asked for another plate to be brought to him, and filled it with food by declaring. "And this is for Fātimah and her husband..."[1]

1. Behārul Anvār – volume 43 – page 96.

The wedding night

When the sun went down and sunset arrived, the holy Prophet ordered Ommē Salamah to bring Fātimah before him.

Ommē Salamah did that, and Fātimah came on slowly, to stand before her father. Her dress was leaving a trace on the ground, and great drops of sweat fell down from her sweet face [so embarrassed was she, before her father...!]

When she faced the holy Prophet, her feet slipped and she fell down.

The Messenger of God said. "O beloved daughter! May God preserve and protect you from any fall, in this world and in the Hereafter!"

As she was standing before her father, the holy Prophet pulled away the veil from Fātimah's holy, illuminated face, and placed her hand into Ali's hand and announced. "May God bless your union with the daughter of the Prophet...!

O, Ali! Fātimah is indeed a very good and virtuous wife!

O, Fātimah! Ali is indeed a very good and virtuous husband!"

He then said. "Go to your bedroom and wait for me..."[1]

1. Behārul Anvār – volume 43 – page 96.

The Prayer

I took Fātimah's hand and guided her to my room, and while we sat in the corner of the room, we waited for the holy Prophet's arrival,

Fātimah's eyes were gazing at the floor before her, so chaste, so virtuous and so pure was she! I too had bowed my head in shame and modesty.

After a while, the Messenger of God came in and made Fātimah sit beside him.

He then said. "O Fātimah! Pray, bring me some water..."

Fātimah got up and brought a bowl, full of water. She handed it respectfully to her father.

The Messenger of God swallowed a little amount of the water, but kept it in his mouth. He then returned that water to the bowl. He then instructed her daughter to come closer to her.

Fātimah obeyed and the Prophet took a little bit of that water and splashed it on her chest. He then splashed some more water in her back and shoulders.

He then raised his hands in the air and said. "O Lord! This is my dearest daughter, who is the most beloved person on earth for me! O Lord! This is my dearest brother, who is the most beloved person among Thy creatures on earth for me! O, Good God, make him become Your Friend, and designate him as Your "Vali" [friend - guardian - protector] and Your most obedient servant! And bless his wife for him...!"[1]

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1. Behārul Anvār – volume 43 – page 6.

The first meeting

The Venerable Prophet did not come to our house for three whole days.

On the morning of the fourth day, he came to our house, but his coming was coinciding with the presence of Asmā bint Omays.

The Venerable Prophet said." O, Asmā! What brings you here? Why do you still remain here, when another man is in this house?"

Asmā replied in return. "My Noble Prophet...! May my father and mother give their lives for you! Every girl in her first night of her marriage needs a mature, experienced woman to help her in her needs... This, in fact, is the reason of my presence here. I am here to be at Fatimah's disposal, to assist her in whatever she may need for."

"May God Almighty sustain and fulfill your wishes, both in this world and in the Hereafter!" The Venerable Prophet said warmly.

...That day, was a cold day; and Fatimah and I were both in our couch, where we had slept; when we heard the conversation between the Holy Prophet and Asmā [who was not in such a good mood, while standing outside our room], we decided to get up and prepare our room to receive the Venerable Prophet.

However, the Prophet, from the other room said suddenly. "Do not get up! Remain, in the name of the right that I have upon both of you! I would like to join you..."

We obeyed the order of the Venerable Prophet and remained in our place.

the Prophet came in to our room and sat above our heads and put his cold feet under his cloak; I took his right feet in my arms

affectionately, and Fātimah in her turn, took the other foot to approach it to her chest...

After a moment, the cold body of the Messenger of God got warmed and he said. "O, Ali! Do please go and bring me a jug, full of water..."

When I obeyed the Holy Prophet's request and came back with it, he began to recite some of the noble verses of the Holy Qur'ān and then said to me. "O, Ali! Drink some water from this jug, but pray: do not finish it off!"

After I drank some water from the jug, the Messenger of God splashed the remaining of it on my head and chest and declared. "May God Almighty keep you far from every impurity and abomination, and may He purify you from every sin!"

The Prophet asked then for another jug of fresh water...

Once again, he recited some noble verses of the Holy Qur'an on the water, and asked his daughter Fātimah this time, to drink some of it.

After Fātimah did what she had been asked to do, the Messenger of God splashed a little of water over Fātimah's head and chest, and prayed for her, just as he had done it for me.[1]

1. Behārul Anvār - Volume 43- Page 132.

The Recommendation

After a while, the Messenger of God asked me to leave him with his daughter Fātimah. I left them in the room, so that they can talk to each other privately.

The Venerable Prophet after greeting Fātimah and inquiring about her health, asked her about her husband.

Fātimah [May God's Greetings be upon to her and her Holy children] said in return." Of course, there is no doubt that he is the best of husbands!

However, some of the Quraysh women came to see me and talked about something. They told me. "Why the Venerable Prophet [May God's Greetings be upon to her and her Holy children] had accepted to give you to the man who is not wealthy at all...?"

The Messenger of God replied. "O, my dearest daughter! It is not true, neither your father nor your husband are poor! I was offered to have all the gold and silvers of this world of ours, but I have never intended to possess anything from this world...

My dearest daughter, if you knew all the great Secrets that your father is aware of them, the entire world and its adornments would turn ugly and worthless in your eyes too...!

I swear to God Almighty that I have never neglected your prosperity! I gave you to marriage to a man that no one in the entire world can reach him in his religion [Islām], and that is because of his strong belief!

He is more knowledgeable and wiser than anybody else in this world is and his mellowness and sweetness are more than anyone can have!

My dearest daughter, God Almighty, among the people on earth, has chosen two persons: your father is one of them and the other one is indeed your husband Ali!

My dearest daughter, your husband is such a noble, honorable man! Therefore, never disobey him in anything, whatsoever!"

After that conversation with his daughter Fātimah, the Messenger of God called me and invited me to enter the room. He then said to me." O, Ali! Be kind toward your wife; do not behave severely with her and live peacefully with her, because Fātimah is the other half of my whole being! Whatever makes her sad, will make me sad, and whatever makes her happy, will make me happy too. I entrust you both to God Almighty! May He protect the both of you...!"

I swear to God Almighty, I never did something to make Fātimah angry and I never did something, which was contrary to Fātimah's wishes, and she too had this same behavior toward me. She never did something to make me angry, and never did something to disobey me. Whenever I used to look at her face, my heart would suddenly find a deep peace and calmness inside itself, and no matter how much my heart was in conflict with all kinds of grieves and dejections from the outside world, this peacefulness and calm would never disappear from my heart..."[1]

1. Kashful Ghamah- volume 1- page 372- Behārul Anvār- volume 43- page 133.

Fātimah

1. Once, the Messenger of God Almighty said to me, "O, Ali! The Quraysh have criticized me about your marriage with Fātimah.

They told me. "You preferred Ali to us and you took Fātimah from us!"

I replied. "I swear to God Almighty it was not me, who took Fātimah from you and made her become Ali's rightful wife; because the marriage of Fātimah was something, which was decided and willed by God Almighty Alone.

The Archangel Gabriel descended from the Heaven and announced.

"O, Muhammad! I have a Message for you: God Almighty has announced:

"If I had not created Ali, no one on earth could have been worthy of your daughter Fātimah: not in the present time, nor from Adam's time onward! This shall continue until the end of the world! No one has ever existed and will not exist to be in the same rank and position of Fātimah![1]

2. Fātimah was a heavenly spirit, created in the shape of a human being.[2]

Once, Fātimah heard from his father that greeting Fātimah's soul will make all sins disappear from the person who had greeted her, and in the Hereafter, that same person will have the honor of being beside

1. Behārul Anvār - volume 43- Page 92.
2. Behārul Anvār - volume 81- Page 112.

the Venerable Prophet, in God's Heaven![1]

3. One day, the holy Prophet came to visit us in our house and see his beloved daughter. He saw a necklace on Fātimah's neck.

The Prophet turned his holy face away from Fātimah, and looked another way, without saying a word. Fātimah quickly understood the reason of her father's displeasure; therefore, she quickly took off the necklace from her neck and put it away. The Venerable Prophet said then. "O, [my] Fātimah! Verily you are from my own essence...!" and just at that moment, a poor man came to our house and asked us to help him, the Prophet gave him the necklace. The Prophet then turned to us and said. "May God's Wrath and that of His Messenger strike he who will shed the blood of my pure Lineage, and will afflict and torment my flesh and blood...!"[2]

4. Once, a blind man asked to speak with Fātimah. She prepared herself appropriately and put on her veil. The Holy Prophet saw Fātimah and told her.

"He is a blind man, why do you put on your veil...?"

She answered." Even if he is unable to see me, I for myself, can see him, and although he is blind, however he can smell a perfume..."[3]

5. I was working side by side with the Messenger of God, trying to dig a ditch for the future battle of Khandagh [Ditch]. Suddenly, Fātimah came to us and gave us a loaf of bread, which she had brought us. The Prophet of God asked her. "What is this, my dearest daughter?"

Fātimah said. "I cooked bread for Hassan and Hussēyn, and this loaf is for you, O my beloved father!"

The Messenger of God replied. "O, my beloved one, this is the first food that your father has received after three whole days..."[4]

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1. Behārul Anvār - volume 43- Page 55.
2. Amāli - Sadugh- volume 377; Behārul Anvār- volume 43- page 22.
3. Behārul Anvār - volume 43- Page 91 and volume 104- page 38.
4. Fazāél ol Khamse- volume 3- page 131.

Chasing away the poor

One day, Fātimah got ill and the Venerable Prophet came to visit his beloved daughter. He sat by her side and asked about her health.

After some conversation, Fātimah said to her father. "O, beloved father, how I long to eat something good...!"

There was a shelf on that room, which was a place for placing different objects in it; the Messenger of God stood up, went to that shelf, and came back after a while, holding a plate with a lid on it.

The Prophet opened the lid and inside the plate, there were some dry grapes, some dry curds, and some sweet buttered bread and some fresh grapes...

The Messenger of God put that plate in front of his beloved daughter, while he was blessing the food, by pronouncing the holy name of God.

He declared, "In the name of Allah! Take them and eat them..."

While all the family was eating from that food, suddenly a poor man approached our house, and greeted us loudly and said. "O, Members of the House [of the Prophet]! Pray, feed me from what God Almighty has sent you down!"

Suddenly, the Prophet of God got up and replied severely. "Go away and be gone from the vicinity of this house, you impure being...!"

Fātimah upon hearing the words of her father, asked him astonished:

"O, Messenger of God! I had never seen you, with such a harsh behavior toward a poor man! Why is that?"

The Venerable Prophet replied. "[My dearest daughter], this food has come down from Heaven, which is a gift from God Almighty; and the Archangel Gabriel descended to offer you this heavenly meal...

That "poor man", whose voice you heard from outside your house was none other than Satan, the Outcast...! He wanted desperately to eat from your food, while God has forbidden him to eat any of it."[1]

1. Behārul Anvār - Volume 43- Page 77.

Question and Answer

Once, along with some of the followers and close companions of the Messenger of God [may God's Greetings be upon him and his holy Family], we were talking and conversing with the Venerable Prophet, when he suddenly asked us a question. He said. "Do you know what the best thing is for women?"

Many people tried to answer that question correctly, but it was not the right answer and not that which the Venerable Prophet was waiting for.

At last, all of us stood up with embarrassment to leave that place and go back home. We left the holy presence of the Prophet. I too went home, asked the question of the Venerable Prophet to his daughter Fātimah, and told her that some of the followers and companions of the Messenger of God had answered that question in their own way; however, it was not the right answer, and that which her father had waited for. Fātimah said she knew the answer. She declared. "The best possible thing for women is that no man may look at them, and that no woman may look at the men." I hurriedly went back to find the Venerable Prophet and give him the right answer! I told him. "O, Messenger of God! I have the right answer for your question." Then I told him the answer that Fātimah had given me.

The Prophet liked my answer. "From whom did you hear this answer, for like the other companions, you were there with them, but you did not give the right answer..." I answered him. "I heard the right answer from Fātimah..." the Prophet said. " Verily, Fatimah is the other half of my being."[1]

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1. Kashful Ghamah- Volume 2- Page 94- Vassā'el al-Shia-Volume 20- Page 67.

Khadijah

One day, the Venerable Prophet was present among his wives, as they were talking, the Messenger of God recalled his loyal, faithful wife Lady Khadijah, and he cried sadly. Suddenly, Ā'ysha got angry and she protested. "Are you really crying for an old red-skinned woman from the tribe of Bani Assad?"

The Venerable Prophet got angry by Ā'yshah's harsh words and answered.

"Who can indeed fill the empty place of Khadijah, beside me?

The day when all of you considered me as a liar, she accepted my words blindly and saw me as a truthful man! The day when you were all pagan, she joined me body and soul, and helped and assisted me and the Religion of Allah, with her faith and her great fortune; and when you were all sterile and unable to have a child, she gave birth to my children...!"

Āy'sha recalled that particular day and told later. "After that day, when I perceived how much the Venerable Prophet had loved Khadijah and how much she was important in his eyes, in order to get closer to the Prophet, I would talk about her and remind him of Khadijah's good deeds and her pure heart..."[1]

1. Kashfu Ghameh – volume 2 – page 131 – Behārul Anvar – volume 16 – page 18.

Hassan and Hussēyn

1. Once, I heard from the Venerable Prophet that. "The love and affection that I have toward your sons are so strong in my heart that I sometimes forget to have this same love toward the others...!

Indeed, my Lord, Allah Almighty has ordered me to have a deep love and affection towards your sons [Hassan and Hussēyn, may God's Greetings be upon on them and their holy children]! And whoever loves them will be my friend!"[1]

2. One other time, while the Messenger of God was keeping the hands of my sons in his kind hands, he stopped short on his way, and showed my sons Hassan and Hussēyn to some people and said. "He who loves these two boys along with their father and mother, and who seeks me and is a follower of my path, [this person] will certainly be my companion in Heaven!"[2]

3. Both my sons had deep similarities in their physical appearance with their Venerable grandfather, the holy Prophet. Hassan resembled him from the bosom upward, and his head and chest were like those of the holy Prophet, while his brother Hussēyn resembled him from his bottom downward. His feet were just like the feet of the Venerable Prophet.[3]

4. One day, my two sons: Hassan and Hussēyn were wrestling in front of their grandfather's eyes and the Venerable Prophet was acting

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1. Behārul Anvār - Volume 43- Page 269.
2. Al Omdeh-Page 345.
3. Behārul Anvār - Volume 43- Page 266-288.

as the referee between them. Somehow, he was not an objective referee! He was always encouraging Hassan to defeat Hussēyn and to beat and overcome him!

Fātimah witnessed that scene and at last, not bearing the situation, asked her father annoyingly, why he was always encouraging the eldest in front of the youngest son...?

The Prophet of God smiled tenderly and replied. "My dearest daughter, do you not hear the celestial voice of the Archangel Gabriel, who is encouraging wholeheartedly Hussēyn, to defeat Hassan...? Therefore, I am in Hassan's side and I too am encouraging him to beat Hussēyn!"[1]

5. One day, I was sleeping in my couch when the Messenger of God came to our house. Hassan and Hussēyn went to their illustrious grandfather, and said that they were thirsty and asked him to please, give them some water...

At that time, we had a sheep, which was not strong enough to give us milk, but the holy Prophet went to draw milk from it. Because of the holy presence of the Messenger of God, our sheep gave enough milk to fill the jar; first Hassan went beside to holy Prophet to drink from it, then it was Hussēyn's turn and he went and drank from the milk. After that, Fātimah said to her father. "My dearest father, it seems that you have more affection toward Hassan than towards Hussēyn. Is it not so...?"

The holy Prophet answered. "It is not true my beloved daughter, I only respected their turn; Hassan had asked me sooner than Hussēyn, although you, along with your sons and he [Ali] who is sleeping in this house and I, enjoy the same rank and position, on Judgment Day.[2]

6. There were often times, when Hassan and Hussēyn stayed in the house of their grandfather, until late at night. One night, as usual, the two boys were spending some time in the holy Prophet's house and were playing with the Messenger of God. Suddenly he saw that it was late, so he said. "My two dear boys, [it is indeed late]. Go back then to your parents' house..."

[Although the distance between the houses of the father and

1. Behārul Anvār - Volume 43- Page 301.
2. Behārul Anvār - Volume 37- Page 72.

daughter was not great, but because of the darkness of the night, and the fact that they were little children, there was some concern in the holy Prophet's heart].

Suddenly a flash of lightning appeared in the nightly sky and remained until the children walked back home under its caring light...

The Messenger of God saw that lightning and said. "Praises belong to God Almighty that bestows His Blessings on me and my Family!"[1]

7. Hassan and Hussēyn are the lights of this nation and the children of the Venerable Prophet. Both were similar to the two eyes of a head for the Messenger of God, while I [Ali] was like the Holy Prophet's hands and Fātimah was like the heart of her Father! Our story is like the story of the ship of Prophet Noah: whosoever embarks in it will indeed survive; and whosoever fails to embark in it will lose the opportunity forever, and shall face a mortal storm and death..."[2]

1. Ghorbol Asnad- Page 101; Behārul Anvār - Volume 43- Page 262.
2. Salim Ibn Gheys-Page 212.

The empty place of the father

One day, when Abu-Bakr was sitting in the Minbar [pulpit] of the holy Prophet, a little child from behind the Minbar shouted angrily. "Get down and descend at once from the Minbar of my father...!"

Abu-Bakr tried to control the situation and keep his position in the eyes of the people present, so he said. "Yes... Indeed, you are right little one! This is the Minbar of your [grand] father..."

However, in his heart, he was extremely angry by Hassan's words.

Therefore, in an appropriate moment, along with his close friend, he came to see the Commander of the Believers [Ali Ibn Abi Tālib]; he repeated the passionate words of his son Hassan to him, and then complained to him about the child's behavior.

His close friend added then. "It is you, who are encouraging this little boy to come and say such passionate words in front of the people to my friend, in order to humiliate Abu-Bakr!"

The Commander of the Believers said in return. "Just like the others, both of you know well that in the past, when the Messenger of God [May Allah's Greetings be upon in him and his holy Family] was performing his Ritual Prayer, how little Hassan used to break the rows of the believers who were performing their Prayer in the Mosque, in order to approach the holy Prophet! He would mount on his back, to play with him! The holy Prophet would then place one hand on the back of his grandchild and another one on his knee, and then he would stand up with Hassan on his back, and continue his Prayer, until he finished it...

You and the people of Medina know well and still remember

vividly those moments, when the Venerable Prophet would sit on his Minbar [pulpit] to make some sermons. Hassan would run along the Mosque and then go beside his grandfather. He would then climb the Minbar and while the Prophet was speaking to the people, he used to mount on his grandfather's back. He would hang his feet upon the holy chest of the Venerable Prophet, so that everyone - even from the farthest place - could see that, and all the while, the holy Prophet used to speak with the people and make his sermon.

[Therefore, have a little decency, please!] For, it is truly very hard and difficult for a little boy who had such deep affection for his grandfather to witness someone else, sitting on his grandfather's Minbar and see the empty place of his beloved grandfather, occupied by someone else...

I swear to God Almighty that I have never taught nor encouraged my son Hassan to say such things, and his behavior toward you was not by my order..."[1]

1. Elalol Sharaye-Volume 1- Page 223; Behārul Anvār - Volume 43- Page 205.

God is my Witness

After Fātimah's death, I performed the last ritual Ablution for her [to be performed for the dead], with her clothes on. I swear to God Almighty that she was extremely pure and purified and was in the best condition of sanctity and holiness...

After I finished her last ritual Ablution, with the remaining of the perfume - made in Heaven - that had belonged to her father, I washed her purest body with it, and placed her sweet remains in a shroud...

However, before fastening the strings of the shroud, I called out the members of my house. "My dearest, poor children...! Come over here, my dear ones! O, Ommo Kolssum! O, Zēynab! O, Sakinah! O, Fezzeh! O, Hassan! O, Hussēyn! Come along and see your sweet beloved mother for the last time... Come and see her for the last time... For, next time you shall be seeing your beloved mother will be on Judgment Day...!"

Both Hassan and Hussēyn came quickly, and embraced their mother passionately. [While they were crying painfully], they said. "Alas, and a thousand times alas! We are mourning the absence of our beloved grandfather, the Messenger of God, and mourning the death of our beloved mother Fātimah as well! O, mother of Hassan! O, mother of Hussēyn! Farewell! Send our greetings to our beloved grandfather, the Messenger of God! Pray, tell him that after he was gone, we became orphans and without any guardian to watch over us...!"

I swear to God Almighty, I suddenly witnessed that Fātimah moaned and then opened her maternal arms, and for a while embraced tenderly his beloved little sons. Then I heard a voice from the sky,

which said. "O, Abul'Hassan! [O, father of Hassan!], send away the children from their mother's arms, for these little children make the Heavenly Angels cry and lament most sorrowfully! God Almighty and His Messenger are waiting for Fātimah to go over to them..."

Very delicately, most tenderly, I pushed away my children from the arms of their dead mother, and then I tightened the strings of her shroud..."[1]

1. Behārul Anvār - Volume 43- Page 179.

Constant sorrow

"O, Prophet of God...! I greet you, in my name and that of your beloved daughter, who came promptly to be with you, and who is now sleeping beside your holy remains...! We greet you!

It was God Almighty's Will, that Fātimah should join you before everyone else... O, Prophet of God! The absence of your beloved daughter makes me impatient and weary...! Indeed, it is not an easy task to be patient and enduring before the absence of the Sovereign Lady among all the women in the whole world...! However, after your painful, sorrowful absence and your most tragic death, [which was the greatest sorrow for me, and indeed no tragedy can be compared to it!], right now, I should also be enduring, before the tragic death of your beloved daughter, just like the patience and the endurance that I had to show, after your demise...

You passed away, while you were resting in my arms! It was I, who put your dear head on the stone, which is inside your sepulcher...! Aye, verily we have read in the Holy Book of God that at the end, everyone has to return to God! Everyone has to return to his Creator... and we should accept this truth, in the best possible way! Alas!

O, Messenger of God! In that moment, she that you had entrusted in my safekeeping has come back to you, once again! Now, Zahrā is stolen from me...! After her death, both the sky and the earth shall forever appear unpleasant to me! However, my sorrow and my grief will be constant and will always be with me, and for the rest of my nights on earth, I shall remain forever sleepless! This mournful grief

and heartbreaking tragedy will live inside my heart until the fateful day when God Almighty, shall let me come to your Dwelling-place, which is Eternal and long lasting. And I dearly hope to be joining you in that same Dwelling-place!"

The death of [Hazrat] Zahrā burnt my heart and wounded it with a deadly blow!

Thus, I complain to Allah and tell Him about my grievance!

Now, I shall give your daughter back to you and entrust her to your safekeeping!

Soon your dearest daughter will tell you about how your Ummah [people] strove to torment her and make her suffer! Ask her whatever you wish to know, and pray, insist on knowing everything, and ask her about her heartbreaking hardships! Let her open up the window of her soul, to let you in, so that she may confide in you about all the sorrow and all the grief that she had had to endure! Those hardships that here, on earth, she did not find time to talk about them...

Ask for whatever you wish to know, O my dear one! Because then, she will tell you about her secrets. "And soon God Almighty Who is the Most Just One, shall be a Judge between Fātimah and all those who did her wrong!"

Thus, greetings to you once again, Messenger of God...! However, this greeting is just a farewell, and not a complaint from me! It is not offered to you, in a state of anger or ingratitude; but only to fare you well...!

If I am going now, it is not because I am tired or exhausted: not at all! At the same time, if I am still staying beside you, it is not because of my skepticism, or that I disbelieve God Almighty's Promises to those who endure....

Alas! Alas! If it were not for the fact that the wrongdoers have come to dominate us and take over our affairs, I would have stayed on happily beside your Holy Sepulcher! I would have spent my whole days in the state of "Ē'tēkāf" [i.e. spiritual retreat] and would have cried loudly and painfully, like a father who has lost a child, because of this painful, terrible sorrow! Indeed, I would have shed incessant tears and cried rivers...!

I swear to God Almighty that I had to bury your holy daughter, secretly...!

Not a long time had passed from your departure from this earth, and while your name still remained among the people, wrongdoers committed horrible actions and many unfair deeds against your beloved daughter, so that at the end, they usurped her legitimate rights and destroyed her inheritance!

O, Messenger of God...! I complain to God Almighty and try to diminish and reduce the measure of my sorrow with your remembrance! May God Almighty's Greetings be upon you! And may Allah's Greetings and His Paradise be granted to your daughter Fātimah...!"[1]

1. Osul Kafi- Volume1- Page 458- Behārul Anvār – volume 43 – page 211-Kashful Ghamah-Volume 2- Page 128.

Chapter Four:

"The Glorification of the Heavenly Angels is done by enumerating my virtues..."

The Glorification of the Angels

1. I swear to God Almighty, that the Venerable Prophet had chosen me from among the people of his Ummah [nation] to be his rightful successor.

Indeed, the acceptance of my "Velāyat" and my "Imāmat" is mandatory for both the inhabitants of Heaven and the people on earth.

In fact, the Heavenly Angels speak about my virtues, and their Glorification is the action of enumerating my virtues...!

O, people: follow my orders, for I am guiding you to the "Straight Path", and do not be tempted to deviate and turn to your left or right, because it will bring you nothing but Perdition![1]

2. It is I, the executor of the Testament of your Venerable Prophet, and it is I, the caliph and the commander of the believers...! I will lead and guide my followers to Heaven and throw my enemies to Hell!

It is I, the Sword of the Dominant Wrath of Allah, which falls on the heads of the enemies of God! I am Allah's Blessing and Grace, deployed and extended over the heads of the Friends of God!

I am Ali Ibn Abi Tālib, son of Abdul'muttallib! A brother to the Venerable Prophet, and a husband to the daughter of the Messenger of God: Fātimah Az-Zahrā and father to Hassan and Hussēyn, the grandchildren of the Messenger of God! I am always the Successor of the holy Prophet, and he who knew of all the secrets of the Venerable Prophet and his intimate companion, and I possess many virtues![2]

3. Jesus, son of Mary was in the state of retreat in Jerusalem, and

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1. Ghayatul Marām-Page 184.
2. Khasal-Page721.

staying far from the other people; when the pains of labor began for her, they let her know that she should leave that place.

They told her. "Get out of this place, for this place is only for offering prayers and worshiping God, not to give birth to a baby!"

However, when my mother Fātimah Bint Assad wanted to give birth to me, she approached the House of Ka'aba: Its Walls opened up by the God's Will, and she was invited to enter inside It.

My mother went inside the Holy House of Ka'aba and gave birth of me. It was a great honor and a glorious blessing, never bestowed on anyone else, throughout History; and such an honor will never again, be bestowed on someone else.

4. From my childhood, the Venerable Prophet took me from my father to be my guardian and tutor, and I was always beside him, in every moment of my life, and we drank the same water and ate the same bread and I was his partner and full time companion.[1]

5. In my youth, I demolished some great Arab notables and cut the long horns of many tribes, such as "Rabiah" and "Mozar"! Moreover, you know my great rank and high position, because of my kinship with the Venerable Prophet. He used to ask me to sit beside him and sleep near him. [When I was but a child,] he made me sleep in his couch, so that he could embrace me paternally, and in a way that his holy skin would touch my own skin; and I was able to smell the Heavenly perfume of his holy body. He never heard any lies from my mouth, nor seen any wrong deeds from me.[2]

6. My name in the holy Bible is "Elijah", and in the Old Testament [Torāh] is "Bari". In like manner, in the Psalms of David [Zabur] I am called "Ari" ... My mother called me "Heydarah" [Lion] and my father called me "Zahir" and the Arabs are calling me "Ali"."[3]

7. God Almighty has created me with a normal height: that is, I am neither too tall nor too short; if I strike a short man, my blow will cut his head in two, and if I strike a tall man, my sword will cut him horizontally and the middle of his body will be cut in two pieces."[4]

8. God Almighty has given me such wisdom and such deep

1. Khissāl- Page 686.
2. Nahjul Balāghah: the Sermon, known as Ghāssi'ah.
3. Behārul Anvār – volume 35 – page 46.
4. Behārul Anvār – volume 35 – page 54.

knowledge, that if my knowledge were to be divided among all the fools around the world, all of them would change instantly, to become knowledgeable and extremely wise. Moreover, God Almighty has created me with such physical power that if it were going to be divided among those who are physically weak they would change instantly and be transformed into powerful men!

I also possess a massive courage inside my heart and in my mind; and if they were going to be divided among those who are coward, they would turn into mighty warriors!"[1]

9. I swear to God Almighty that my fathers and forefathers [ancestors] never bowed nor prostrated before any idol, and they always protected their pure heart from the ugliness of paganism and heresy ... They always worshiped the God of Abraham and followed his religion [of pure Monotheism].[2]

10. While My father had nothing whatsoever from the material goods and the riches of this earthly life, he was nonetheless a very generous man, and a true, noble "gentleman"! In truth, no one has ever heard that a poor man such as my father could reach such a high position of nobility and generosity as he did during his lifetime![3]

11. On Judgment Day, except for the Brilliant, Illuminating Light, which will shine from the person of the Messenger of God and the persons of his holy descendants, the Light of Truth, along with the splendid Light of my father will shine and fascinate all the creatures of the world![4]

12. The first time my father saw me beside the Venerable Prophet, performing the ritual Prayer alongside with him, he turned to me and said:

"My dearest son, do not ever separate yourself from your cousin, because from now on, you will always be protected from all difficulties and calamities that life may reserve for you!" He then added. "The best and safest path in life is to always follow Muhammad!"[5]

13. I was the very first person who joined him and followed the

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1. Behārul Anvār – volume 19 – page 83.
2. Behārul Anvār – volume 15 – page 144.
3. Tārikheh Ya'ghubi – volume 1 – page 368.
4. Behārul Anvār – volume 35 – page 69.
5. Behārul Anvār – volume 35 – page 120.

Precepts of the Venerable Prophet, and also the very last person who was beside him, until the moment of his burial..."[1]

14. Before anyone else had embraced Islām, I used to worship God Almighty for seven whole years! I used to hear the celestial voices of the Angels and the pure lights of their presence! [While the Venerable Prophet had not yet started to invite people to Islām, and while he was keeping all this to himself, and keeping silence].[2]

15. I was always following the Messenger of God, just like a toddler who was following his mother.

Each day, the holy Prophet used to show me one of his good deeds and pure characteristics, and ask me to follow him and do just like him.

Every year, the Venerable Prophet would go and stay [for a few days] in a Cave [called] Herā [to worship Allah, far from the others].

I was the only one who used to see him. On those days, the Light of Islām was only shining in the house where the Messenger of God and his faithful wife: Lady Khadijah lived, and I [who was the third person]. In no other houses, had Islām come inside [and perceived by their residents].

In those days, I saw the Pure Light of Revelation, and could smell the delicate perfume of Prophetic Mission [Nobovvatt].[3]

16. Among the companions of the holy Prophet and the followers of Islām, I really did not have a very close friendship with anyone; I had no one I could really trust and become serene by his companionship. Except for the only person, who was indeed all to me! Indeed, he was none other than the holy Messenger of God himself! He it was, who took my education unto his hands and taught me everything during my childhood; and when I turned into an adult person, he gave me a nice home and provided for my life, taking care of all my needs. Living with him was such that I did not have to work or learn a trade whatsoever. I did not have any needs, and my daily sustenance was being provided by him."[4]

17. Every day and every night, we used to have a private meeting together, and it was only between me, and the Venerable Prophet; no

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1. Khissāl- Page 687.
2. Behārul Anvār – volume 38 – page 255.
3. Nahjul Balāghah, From the Sermon known as Ghāssi'ah.
4. Khissāl -Page 421.

one in fact was allowed to participate in our private meeting. Even the close companions of the holy Prophet knew of that; and that he had those meetings, only with me and with no one else. On those occasions, I would follow him wherever he went and used to pay attention to all of his words.

Sometimes, those meetings were in my house, and sometimes in the Prophet's house. If there were someone else in his house, the Prophet would kindly ask that person to leave us alone, and if our sessions were in my house, and if Fātimah and our children were present, the holy Prophet did not consider them as intruders and would not ask them to leave.

It was indeed like a private classroom, and I used to ask whatever came to my mind, and he would answer my questions most graciously and with a kind patience; then, when my questions were finished, I would remain silent, so that he may begin to speak.

Whenever a new verse was revealed to him, he would recite it to me and then ask me to write it down with my own handwriting. After that, he would explain all the different interpretations, and explanations of that particular verse to me. Both the "Hidden" meaning and the "Obvious" one, [the inner essence of the Holy Qur'ān and Its outward essence]; he would also offer me the "Abrogated" meanings [Nāsikh & Mansukh], and that which was "Fundamental" [Moh'kam] and the "Allegorical" one [Mutishābih]; then the "Strict" meaning [Khās] and that of the "General" one [Āmr]. Anyway, he would teach and instruct me thoroughly.

One day, the Venerable Prophet put his holy hand on my chest, and prayed Allah by asking Him to fill my heart with Divine Knowledge, along with wisdom, understanding, and deep comprehension.

From that moment onward, because of the blessing, which had been in the Prophet's Prayer for me, I never forgot a single verse of the Holy Qur'an from my mind, and never forgot the wisdom, which I had been taught!

[One day], I told him. "May my father and mother give their lives for you...! From the moment, you have prayed kindly for me, I have never forgotten anything whatsoever, and even though I have not written them down, nevertheless I remember everything, exactly as I have been taught!

O, Messenger of God! Is it possible that this state will remain with

me as such, for as long as I shall live? Or would it change somehow, in a future time...?"

The Venerable Prophet replied gravely. "No. Forgetfulness and ignorance will never, ever come to you, O, dear Ali!"[1]

18. If during my absence, holy verses were revealed to him, upon my arrival beside him, he would inform me of its descent and would tell me. "O, Ali, in your absence, new verses were revealed to me!" and then he would recite them to me, and explained them to me; and if there existed any interpretation, he would also explain to me the appropriate interpretation."[2]

19. When the Venerable Prophet was chosen and elected as the "Last Prophet" of God, I was the youngest member of our family, who had joined him; thus, I became his assistant in his own house. When the Venerable Prophet manifested openly his invitation [to Islām], he first invited the children of Abdul'muttallib and asked them [from the youngest member to the oldest one] to embrace the Pure Monotheism and the worship of the Unique Allah; he explained to them that he had been appointed by Allah as the Last Prophet. However, the family members of Prophet denied his words by ignoring his invitation, and they began to turn away from him and chase him away from their gatherings...

After a while, those who could not bear that situation and refused to pay the least attention to his invitation began to oppose him and stand in his way. That was because they did not have the necessary knowledge or understanding to know what was happening. Therefore, they committed many wrong deeds in order to harm and hurt him.

Among them, I was the only one who had accepted his invitation, and his call without any hesitation. Thus, three years passed and no one, except Lady Khadijah [daughter of Khovaylad] joined us..."[3]

20. I was always an innocent person and from my childhood until now, I have remained as such. I shall never forget the time when my brother Aghil was afflicted with some terrible eye pains. He was forced to use some medicine for his sick eyes, but each time, he would find an excuse not to use it. Then, as a last resort, he would say. "I will

1. Kāfi- Volume 1- Page 64.
2. Nahjul Siādah-Volume 2 -Page 676.
3. Ikhtisās-Page 165.

not use this medicine, unless if Ali uses it before me!" Therefore, my family members would force me to take that medicine, and would put it over my healthy eyes!"[1]

21. Once, I used to think that governors and rulers are those who treat their people with unfairness; but now, I have come to understand that the oppressors are the people themselves! It is the other way round! [That is, if usually, tyrannical leaders and rulers oppress the people, at least in my case, it is indeed I, who have been treated unfairly by my own people and been oppressed, unjustly]![2]

22. The day I got the honor of becoming the groom of the best creature in the whole world and the husband of the Sovereign Lady in the whole world, I had nothing whatsoever from the earthly goods. On that day, I did not even have a bed of my own! But right now, if I want to give alms and charity to the members of Bani Hāshim tribe from my own possessions, everyone can have a portion of it."[3]

23. I swear to God Almighty that I never asked Allah to give me a child with such and such physical feature. In fact, I always asked Him to give me a child who would be a God fearing creature, and that he may become a good, righteous person, so that whenever I gaze at them, my eyes may lighten up with joy, by their splendor!

24. Until the time when the Prophet of God was among us, Hassan used to call me Abul'Hussēyn and Hussēyn used to call me Abul'Hassan, while they called their grandfather as their "father". Only after the Prophet passed away, they began to call me as their "father".[4]

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1. Page 241.
2. Manāgheb Ibn Shah'r Ashub - Volume 2 - Page-104.
3. Behārul Anvār – volume 41 – page 43.
4. Maghtal al Hussēyn –Page 107.

Chapter Five:

Beside The Venerable Prophet, on his deathbed

The eternal Curse

Asbagh Ibn Nabātah was one of the most faithful followers and disciples of the commander of the believers and a true believer. When his lord and master was on the point of departing from this world, he came to see Hazrat Ali and beseeched his master to narrate a Hadith. Although the commander of the believers was not feeling well and was agonizing and spending his last hours on earth, nevertheless he accepted the request of his loyal follower and began to narrate a hadith:

"O, Asbagh! Just as you came to visit me today, one day I visited the Messenger of God. He then asked me to go among the people and order them to go to the Mosque in order to hear an important message, delivered by the holy Prophet himself. The Messenger of God said. "O, Ali! Go to the Mosque, and sit on my Minbar [pulpit]. However, sit a step lower than where I usually to sit; tell the people. "May God's Curse be on anyone who has provoked his parents' anger [displeasure].

May God's Curse be on anyone who flees his lord and master!

May God's Curse be on anyone who refuses to pay the salary of his employee, and deprives him of his rightful due...!"

I did what I had been asked to do, and then came down from the pulpit of the Messenger of God. Suddenly a man opened a way from the multitude of the people who had gathered in the Mosque and came to me.

He said. "O! Abul'Hassan, you said three short sentences [with strange meanings], what was your intention for saying them?"

I said nothing to him. Instead, I returned beside the Messenger of

God and repeated the question of that man.

[Here, Asbagh said. "In that moment, Hazrat Ali took firmly one of my fingers in his hand and said. "O, Asbagh! The Venerable Prophet took my finger, just as I am now holding your finger in my hand and then he said:

"O, Ali! You and I are the "Fathers" of this Ummah! Whoever provokes our displeasure, God's Curse should be on him! Then again, you and I are the lords and masters of this Ummah, so God's Curse should be on those who flee us! Then again, you and I are the "Employees" of this Ummah, so if anyone forgets to pay our due [which is nothing but to love and respect the "Ahlil Bayt" and the descendants of the Prophet...] and betrays them, God's Curse should be on him, and may he be deprived of God's Mercy and Grace!"

Then the holy Prophet said "Amen" and I did so too."[1]

1. Behārul Anvār – volume 40 – page 45- Khobāb Ibn Ars wrote that the above conversation had occurred nineteen days before the last day the Holy Prophet of God on earth - Behārul Anvār – volume 22 – page 489.

The Prophet's last wish

1. I was beside the Prophet of God, on his last day on earth.

The holy head of the Prophet was resting on my lap, and Abbās [our uncle] was leading the people to get out of his room.

The Messenger of God was unconscious; after a while, he regained his consciousness, and opened his eyes and saw his uncle Abbās.

He said. "O, Abbās! O, Prophet's uncle! Are you prepared to hear my last wish and pay my debts and fulfill my promises to the people?"

Abbās answered. "O, Messenger of God! You are more generous than the wind, which blows! [You have promised so many good things to so many people...!], so how I can repay your debts? Where can you find such a large amount of money in my humble property, which could repay all your engagements and debts to people?"

The Messenger of God repeated his question three times, but Abbās answered as he had answered the very first time...

When the Prophet of God was disappointed from Abbās's answer, he said. "Now, I am going to make my last wishes known to somebody who will not reject my request as you just did..."

He turned to me and [made his request to me] and said. "O, Ali! Accept my last wish and pay my debts, and fulfill my promises and engagements to the people!"

When I heard those words from the Venerable Prophet, I suddenly felt a lump in my throat and tears rolled down on my face, and my body started to shake... The holy head of the Prophet was resting on my lap, and was moving from side to side. I was crying and I could

not speak nor answer the last wishes of the holy Prophet. My tears rolled down and fell on his holy face... It made his face more illuminated than before...!

My tongue was unable to speak, and I could not utter a word. This pause and this silence made the Venerable Prophet open his mouth to repeat his request.

He said. "O, Ali! Fulfill my last wish..."

I responded. "May my father and mother offer their lives for you...! I shall do exactly as you wish!"

Then the Messenger of God Almighty asked me to help him out and make him sit. When I obeyed his request, and while I was supporting his back, and keeping him with my arms around him, the Prophet said. "O, Ali! In truth, you are my brother and my Successor, both in this world and in the Hereafter."[1]

2. The Venerable Prophet called then his faithful companion, Bilāl and asked him to bring his sword, his armor, his saddle, his bridle and his belt, which he used to fasten over his armor,

Bilāl did what the holy Prophet had asked him to do.[2]

The Prophet of God asked me to get up and take them all to my own house; I did as I was ordered to do and went back to my house to put them there; after that, I came back quickly beside the Prophet.

In that moment, the Prophet of God gazed at me, and then took off his ring and gave it to me. He said. "O, Ali! This ring belongs now to you...

Take it, because from now on, this will be yours, both in this world and in the Hereafter..."

[The house of the Venerable Prophet was filled with the members of the Bani Hāshim tribe, along with a great number of people who had come to pay a visit to their lord and master. Everyone was paying a great attention to all that was happening and to the kindness that the Prophet was actually showing to my person]; after the Prophet took

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1. Behārul Anvār – volume 22 – page 499.
2. Sheikh Mofid believed that, the only thing that Bilāl did not bring to the Venerable Prophet, was the Prophet's armor; for he had pawned it to a Jewish man who was a pawnbroker; the Jewish man had lent four Dirhams to the Holy Prophet and taken the armor as a pledge.

notice of this fact and found out that there were many people present, he turned his holy face to them and said.

"O, people! Do not ever oppose Ali, for in that case, you shall be lost and shall go astray... Do not ever be jealous of him, because you will be considered then as heretics!"

While I was gone to put the precious gifts of the Venerable Prophet in my house, Abbās took advantage of the situation and sat in my place [which had remained empty], to be near the Venerable Prophet. After I came back to the Prophet's house, he did not get up to sit somewhere else.

He kept on sitting in my place; the Prophet asked Abbās to go sit somewhere else and let me sit beside him; Abbās got furious and did not want to pay attention to the Prophet's request.

Instead, he asked him. "Do you want an old man to stand up from this place in order that a young man may take his place?" and would not listen to the Prophet's request.

Thrice, the holy Prophet repeated his order.

At last, Abbās became uneasy and stood up angrily from my rightful place, as if he wanted to go away. I sat down and the Messenger of God said. "O, Abbās, O, uncle of mine! Beware not to make me angry at your behavior, while I am departing from this world to enter the Hereafter, for my wrath against you would throw you to Hell..."

Abbās quickly came back and sat down."

3. The Prophet of God turned his face to Bilāl and said. "Go and bring my children, Hassan and Hussēyn to me."

Bilāl quickly went and came back with my children, Hassan and Hussēyn; when the holy Prophet saw his grandchildren, he opened his arms, embraced them, and started to smell the perfume, which emanated from their sweet bodies.

I thought to myself that maybe the weight of Hassan and Hussēyn on the holy Prophet's chest would make him uncomfortable, so I approached them to ask them to release their grandfather, but the Messenger of God did not let me separate him from the children.

He said. "O, Ali! Let them be. Let them see me and caress me, as I too want to see them and caress them freely! Let them do all they wish

to do, while I am still alive, and be with me as I myself, can see them and benefit wholly from their presence... In a near future, they will come to know of many hardships... May God's Wrath be upon those who would scare and terrify them..."

He then said. "O, God! I ask you to watch over these children and their father!"[1]

1. Behārul Anvār – volume 22 – page 500.

A dual behavior

[There were many women who were also waiting impatiently to come and visit the Messenger of God Almighty], and by his permission, they entered the room. The holy Prophet called his beloved daughter Fātimah, while she was crying very sadly. She quickly went to her father.

The Messenger of God whispered some words into Fātimah's ears for some moments, so that once again, Fātimah started to cry, but then the Prophet embraced his beloved daughter and started to whisper some other words into her daughter's ears; this time, instead of crying, a sweet smile appeared in Fātimah's face.

That dual behavior of Fātimah appeared so strange and so incomprehensible to the women present, that they asked her the reason for her sudden changes in her behavior.

She explained briefly about her strange behavior. She said that the Messenger of God had first whispered into her ears that he was going to die soon, and leave the world. Therefore, Fātimah upon hearing those words had started to cry painfully; then, the Prophet had asked her daughter to be patient and forbearing before her father's death, because the Prophet of God had asked God Almighty that Fātimah be the first person to join him in the Hereafter, and before anyone else. Then, upon hearing those words, Fātimah had rejoiced from that news."[1]

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1. Behārul Anvār – volume 22 – page 533- Kashful Ghamah- Volume 1- Page 18.

The final moment

After that, the Messenger of God told me. "O, Ali! I have told some very important issues and matters to Fātimah, and asked her to tell you later about them. [Accept those matters], and listen to whatever she will tell you, and do as she says, for she is truthful and loyal."

Then he embraced her beloved daughter Fātimah, and placed her head on his chest and kissed her and said. "May your father give his life for you, O, my sweet Fātimah...!"

Upon hearing those words, from the Venerable Prophet, Fātimah started to cry once again, woefully and sadly. So once again, the Prophet embraced Fātimah and said. "My dearest daughter...! Verily, God Almighty will take your revenge from those who will do you wrong! Your anger will no doubt anger God Almighty..."

Then he added. "Woe betide the wrongdoers...!"

He then started to cry sorrowfully.

I swear to God Almighty, that when I saw that dramatic scene, especially when I witnessed that the Messenger of God was crying, I felt terrible...!

It was as though some pieces of my body's flesh had been torn out of my body! The Prophet was crying like a river, and his tears were rolling down on his face and beard... Truly, it was a very painful and sad moment; and he was still holding Fātimah in his arms, while he himself was leaning on my body and his holy head was resting on my chest. Hassan and Hussēyn were kissing adoringly their grandfathers' feet, and were crying aloud and lamenting most sadly...

Fātimah was crying in such a woeful manner that I thought the skies and the earth were crying along with Fātimah!

[Indeed, it was very difficult to calm Fātimah], so at last, the Prophet himself began to console her. "My sweet daughter, [know that] God Almighty will remain between you, when I am gone; and if I am to go away, verily God shall be with you, and He is indeed the Best Companion!

I swear to He who appointed me as the Last Prophet, that your tears made the Divine Throne and the Angels cry sadly, and made Heaven and Earth and all that is between them, cry sorrowfully..."

...I do not exaggerate if I say that the Archangel Gabriel was also present in that room, in those moments; because I was able to hear someone invisible crying sadly, without being able to recognize that voice... I am also certain that all the lamentations and crying that I was hearing in that moment belonged to Angels. Due to their longtime and close friendship [i.e. the Messenger of God and the Archangel Gabriel], I knew that on that most important and dramatic night, the Archangel Gabriel had not wanted to let his friend to be alone..."[1]

1. Behārul Anvār – volume 22 – page 491.

Gabriel's visits
The Messenger of God

The Archangel Gabriel, the "Angel of Revelation" used to descend and visit the holy Prophet on specific days; and when the Messenger of God was ill, those visits would increase sometimes to twice a day.

It was in one of those meetings that I felt the holy presence of the Archangel Gabriel beside us...

Except for me, the Prophet of God asked everyone to leave his house at once, and when his house was empty of any stranger, he started to talk with the Archangel Gabriel, in such manner:

- The Archangel Gabriel, "O, Muhammad! God Almighty sends His Greetings to you, and asks about your health, although He knows best how His creatures are doing!"

- Muhammad. "I see the signs of death on myself..."

- The Archangel Gabriel, "Congratulations! [It is not yet your time], and God Almighty's Will has not yet been accomplished for you and His Generosity and Magnanimity have not yet reached their apotheoses for you, that you may finally join your Creator, Allah Almighty...

- The Messenger of God, "[Moments ago,] the Angel of Death came to me and asked permission to come in. I greeted Him and He entered. I asked him to delay His Mission, until your arrival beside me..."

- The Archangel Gabriel, "O, Muhammad! Your God is so willing to see you...! [In like manner] never had the Angel of Death asked

permission from somebody [to take his/her soul], nor will He ask permission ever again, from someone, after you..."

- The Prophet of God, "O, Gabriel, pray, stay beside me until the moment He [the Angel of Death] shall come for me, and do not leave me alone."[1]

1. Behārul Anvār – volume 22 – page 530 and 532; Kashful Ghamah- Volume 11- Page 18.

An ancient Tradition

While I was reading the Prophet's Testament, I noticed that in some part of it, this sentence had been written for my person:

"O, Ali! No one, except you alone, should participate or do anything, while you will be performing my last Ablution and prepare my burial ceremony..."

I turned to the Prophet and asked him. "O, Messenger of God! May my father and mother give their lives for you! Will it really be possible for me to achieve all these works, all by myself...?"

He said. "This is God's Will, which the Archangel Gabriel has brought me down."

I asked again. "If I am unable to do everything by myself, may I ask for help, from someone else?"

He replied. "Gabriel said. "It is an ancient Divine Tradition, decided by God Himself, that all the Prophets should be washed [for their last Ablution] and buried, by the hands of their Successors only. And in order to follow and obey this Tradition, all this work should be done by Ali's hands alone..."

You will need no help at all to perform an Ablution for me, because you shall be helped and assisted by some very pure companions and some very good brothers!'

I asked him curiously. "May my father and mother give their lives for your sake! Who are those people, indeed...?"

The Venerable Prophet replied. "The Archangels Gabriel, Michael, Isrāfīl, along with the Angel of Death and Ismā'īl, the Angel responsible for the affairs of the Earthly sky...!"

In that moment, I prostrated obediently and thanked humbly God Almighty for appointing such pure and holy Companions for me, in order to help me achieve my duty, in perfection..."[1]

1. Behārul Anvār – volume 22 – page 546.

Illustrious Witnesses of The Last Will

One night, during the Messenger of God's illness, while he was leaning on me, as always, in a way that his back was in my arms and I was supporting him in my arms, the Prophet's house had been emptied of his wives, by his order.

Fatimah and I were the only ones present; in that moment, the holy Prophet started to speak about some issues and asked me to do exactly as he would order me to do.

The Venerable Prophet after telling me about his last wishes said:

"O, Ali! Please, do stand up from your place, and come and sit in front of me..."

I did as the holy Prophet had asked me to do; then the Archangel Gabriel came down and supported the body of the Prophet in his arms, so that the Messenger of God could lean on him. Then the Archangel Michael sat on the right side of the holy Prophet.

The Venerable Prophet began to speak. "O, Ali! Place your hands on each other." I did exactly as I was told.

The holy Prophet said. "I had asked you to give me your pledge, some time ago; now, I would like to renew that pledge with you, in front of these two truthful and trustworthy Witnesses who are the Trustees of God Almighty [i.e. Gabriel and Michael]!

O, Ali! By the right that these two Archangels have upon you, I urge you to obey me and execute my last wishes with patience and humility, and according to my Way [and not at all according to other

people's interests and requests!]. I want you to try hard, strive, and do your best. I want you to execute that which God Almighty has bestowed on you in a most powerful, forceful way, and strive to preserve and protect all that most carefully!"

While my hands were closed, the Venerable Prophet placed his holy hands on my hands, [and suddenly, I felt he was placing something into my closed hands], then he said. "O, Ali! I have placed Wisdom and Knowledge in your hands! I have also made you aware of the circumstances and events that will happen in the future, and of that which shall happen to your life in the long term. You too, in the time of your death, when you will have decided to make your last wishes to your successor, [should do exactly like what I did right now], and without writing any testament or a letter whatsoever! You should do just like me..."[1]

1. Behārul Anvār – volume 22 – page 479.

The written Testament

...I was in the Venerable Prophet house, and although I could not see, nevertheless, I felt the presence of the Archangel Gabriel along with some other Angels, who were present beside us, most vividly.

The Messenger of God gave me a letter, sealed with wax. He took it from the hands of the Archangel Gabriel and gave it to me, asking me to open it and read it. I obeyed.

I began to read the content of it.

The holy Prophet said then. "O, Ali! Right now, the Archangel Gabriel is here among us, and He it is who gave me that letter to me, which is from God Almighty."

I found out that the content of that letter, [which was the Venerable Prophet's written Testament], was exactly as the holy Prophet's verbal Testament, without anything having been misplaced whatsoever. Everything was precisely identical."[1]

1. Behārul Anvār – volume 22 – page 478.

Giving away the Heavenly Perfume

In one of the parts of the Venerable Prophet's Testament, it was written that the holy Prophet had to give me the Heavenly Perfume [which, the Celestial Angels] had given him, previously.

A few days before his death, the holy Prophet called Fātimah and I, and while looking at both of us, he said. "This is the Heavenly Perfume, which the Archangel Gabriel has brought for me...

He greeted you and asked you to divide this perfume among yourselves and use some part of it for my person, while keeping the rest of it."

Fātimah said. "O, my beloved father! A third of it should belong to you; Ali shall divide the remaining Perfume..."

On hearing those words, the Messenger of God started to cry, and embraced his beloved daughter and said. "Verily, my beloved daughter is inspired rightfully and she speaks most wisely..."

O, Ali! You shall decide about the remaining part of that Perfume."

[I said that] half of it should belong to Fātimah. Then I asked him. "O, Messenger of God! What should I do with the remaining part? You tell me to whom I shall offer this Perfume..."

The Venerable Prophet replied. "O, Ali! Keep the remaining part for yourself..."[1]

1. Behārul Anvār – volume 22 – page 492- Mostadrak Vassā'ēl- Volume 2- Page 209.

In the presence of the Angles

1. I performed the last [ritual] Ablution for the Venerable Prophet, with his clothes still on his body. I did that all by myself, and without the presence of anyone else. At first, I had wanted to take off his clothes, in order to wash him completely and thoroughly, but the Archangel Gabriel stopped me and prevented me from doing so.

He said. "O, Ali! Do not strip your cousin off his clothes, because God Almighty has not stripped him [of them]. In this [religious] ritual, I shall help and assist you..."

I started the ritual of Ablution in a beautiful, perfumed ambient and while everything was fragrant and holy around me... The Archangels and the sweet Angels of Heaven were helping me and used to fortify me incessantly with their encouraging words.

Both my father and mother give their lives for the Prophet! Each time I wanted to turn his holy body to some direction, the body itself turned to my desired direction, and it moved by its own will, whenever I needed to move the body. That situation continued until the end of the Ablution ritual.[1]

2. I have never smelled a sweeter perfume than his body's fragrance, and I have never seen a more illuminated, splendid face than him! In like manner, the condition that happens after death, to the appearance of a dead man's mouth did not happen at all for the Venerable Prophet."[2]

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1. Mostadrak al Vassā'ēl- Volume 2- Page 198.
2. Mostadrak al Vassā'ēl volume 13- Page 42.

Breaking the boundaries of respect towards "Ahlil Bayt"

The Prophet of God was enumerating one by one, the different items of his Testament to Ali, and at the end of each item, he used to ask Ali to accept them all [and however hard each one might have been].

He said that the Archangels, who were present there as "Witnesses" of that ceremony would hear the official acceptance of Ali, concerning each item. Therefore, he urged Ali to be strong and swear his oath dutifully, and not be negligent in any way, whatsoever.

The honorable Successor [of the holy Prophet] was ready, and at the end of the lecture of each item, he would quickly express his full acceptance.

At last, they reached an item in the Testament, where the mere reading of that particular item made Ali tremble from extreme fear. It was so important and so essential that it made the "symbol of greatness", personified by Ali himself, who was indeed God's Pride, fall down fearfully.

Below, we shall read some of that particular item:

"I swear to God Almighty! By He, who ripped the grain and bestowed life to His creatures, I heard the conversation between the Archangel Gabriel and the Venerable Prophet. The Angel of God said. "O, Muhammad! Tell Ali that his honor and respect, which are God's Honor and that His Last Messenger, will be broken and tarnished and that his beard will be tainted by his own blood..."

When I heard those words, I shouted loudly and fell down; [When

I regained my consciousness,] I announced. "O, Messenger of God!

I accept this Testament completely and wholly! I will be patient on the face of bitterness and affliction, even if my honor were to be broken, and the Divine Traditions abandoned, and the Holy Book of God, cut into pieces, and the four Walls of the Holy House of Ka'aba demolished, and my beard tainted by my own blood. I will still be patient before all these afflictions and vicissitudes![1]

I will ask Allah to count all those calamities and tragedies that I shall have to bear, by hoping His Infinite Blessings and His Abundant Rewards!

And until I join you, I shall do my best...!"[2]

1. Allāmeh Majlessi in his book entitled «Mer'āt al-Oghul» explains this hadith as such, «A fresh, flowing blood is in contrast with a sick person's blood. It seems that the holy Prophet wanted to predict about Ali's Martyrdom; for a fresh and flowing blood only rushes out of the body of a person who is on the point of dying; that means that death shall happen soon, and this means only Martyrdom. On the contrary, a blood which is ill or infected, and by which, the body of the sick person is feeling low and extremely unwell can provoke death, by natural causes, while the sick person had had a natural life behind him».
2. Kāfi- Volume 1- Page 282- Behārul Anvār – volume 22 – page 480.

The final words

1. [The holy Prophet's illness was soon growing worse and his precious life was more and more in peril...].

Not long after, Fātimah shouted and she called me. I entered the room very anxiously and saw that the holy Prophet was agonizing, and that he was in the last moments of his life... Upon seeing that scene, I began to cry very sadly and woefully. I could not stop myself from crying.

The Prophet of God asked me weakly. "O, Ali! Why are you crying so? Now is not the right time to cry, for the time has now come for us to separate from each other...

O, my [dearest] brother, I entrust you in God's Hands! My Lord has called me to him and to the Eternal Dwelling-Place. He has decided to bestow on me His Infinite Grace and His Favor and invite me to go near Him... [I am not sad about my death], but my profound sadness and my deep worry, along with my crying goes to you and Fātimah...! [it seems as though I can already see] that people will make her die and how they will unite and become one, in tormenting and oppressing you both...!"

I entrust you both, unto God's Hands and asked my Lord to keep you safe and give you both asylum and refuge, and He granted my wish... You shall be as my legacies, beside my Lord God..."[1]

2. The holy Prophet of God, in the last moments of his life on earth told two things to Ali: one was short and brief and the other one was

1. Behārul Anvār- volume 22 – page 490.

long and delivered in secret to him. [Hazrat] Ali recalls those two conversations and says:

The Prophet called me to him and when I got near him, he told me. "O, Ali! During your lifetime and after your death, you shall be my successor and the Caliph that I have chosen, among my Family and among my followers! Your friend is my friend, and my friend is God's Friend!

In like manner, your enemy is my enemy and my enemy is God's Enemy! O, Ali, He who shall negate and oppose your Imāmat and Vēlāyat [Leadership and Guidance] is like he who has negated and opposed my Prophetic Mission! For, I come from you, just as you come from me..."

He then invited me to approach him even more, and began telling me secrets. From his words, a thousand doors knowledge opened before me, and from each door, another thousand doors opened for me. Those secretive, esoteric words lasted so much that from my brows and his brows, drops of sweat began to fall down, so much that the drops of my sweat fell down on his holy face...[1]

3. While the holy Prophet was leaning on me [on my chest to be exact] and was speaking in my ear, he noticed a very ungracious behavior from two of his wives who were trying hard to hear what he was telling me in secret. The Messenger of God got angry and said loudly. "O, Lord! Take their sense of hearing from them!"

He then said. "O, Ali! Have you seen this noble verse, which says: "*Those who have faith and do righteous deeds, they are the best of creatures!*" [Al-Bayyinah - 7]; do you know who these creatures are?"

"God Almighty and His Messenger know best..." I replied.

He said. "These are your followers and your helpers and assistants [Shiites]! I shall meet them near the Fountain of Kowsar, when all nations shall kneel down, and all shall come before their Lord: when they shall be ordered to go to a place, where no one can run away from it...

On that Day, you and your Shiites will be mentioned, and everyone will come to me with an illuminated, splendid face, and with a Light that comes from their foreheads and where they had put it on

1. Behārul Anvār – volume 22 page 463 – Khissāl – page 796.

the dust, in order to prostrate before Allah, while everyone shall feel happy and content...!"[1]

4. The holy Prophet of God was agonizing and a very thin cloth was hiding his holy face. All his Family members were around him. We were all extremely worried; with tearful eyes, we were looking at him. Some of those who were present thought that everything was practically finished...

[The last moments were nearing...]; the holy Prophet was silent and lying on his back, unaware of those who surrounded him. Suddenly, however, he began to speak and said. "Some faces shall be white, while some others will have black faces. Some belong to the group of the Blessed souls, and some others to the group of the damned... Those who shall be blessed are the "Five persons under the Abā" [Ālē Abā] - among whom, I am the most eminent one -; and this is not something to be proud of, for it is solely Allah's Grace and Favor [upon us]. Then my descendants and successors shall come: those who, because of their servitude to Allah's Holy Essence, and their knowledge have outstripped and preceded everyone else! And then [among the blessed souls] those who shall obey and follow them and who shall execute God's Precepts and Commandments, which are in my Religion and according to my Tradition shall come ahead..."

He then said. "Ali's enemies shall go to Hell, while Ali's friends shall enter Paradise!" After these words, the holy Prophet grew silent [and then the sun of his holy being set in the sky of the world]...[2]

1. Behārul Anvār – volume 22 – page 461 – Khissāl – page 173.
2. Soleym Ibn Gheys – page 212.

The demise

The demise of the Messenger of God had made me so sad and so depressed, that if that same sadness had happened to the mountains, they would not have stand it, in any way at all!

On that lugubrious day, among the people present, I saw my close family members, who were so frantic and so terribly sad...! That great sorrow and that unbearable tragedy had made them impatient and agitated, so that they could not endure it at all...

Neither, the state of enduring this tragedy was something feasible and possible for them, nor the action of consoling them, was such an easy task for someone else... They could not accept at all, nor were they able to hear some consoling words from someone else...

Other people, who were not from the descendants of Abdul'muttallib, were talking and speaking with them and offering them their condolences; they invited them to be strong enough in the face of a tragedy such as the one they were facing then; and some others used to join them and cry side by side with them, with deep grief...

[On those chaotic days, after the demise of the Venerable Prophet], I was the only one who endured that great tragedy and did his responsibility dutifully.

I performed the ritual Ablution of the dead; I put the holy remains inside a shroud and buried the Venerable Prophet, and then performed a Prayer for the dead, before his holy remains. Then, I started to collect the Holy Book of Qur'ān and execute the Instructions of God Almighty.

On those hard days and during that terrible time, nothing whatsoever could stop me from executing my duty! Neither the tears,

which fell down incessantly from my face, nor the lamentations and woeful cries of my dear family, not even the awful burden of that tragedy upon my shoulders could prevent me from doing according to my moral responsibility, which God Almighty and His Last Messenger had put upon my person.

I completed and achieved all my duties with patience and perseverance, and tolerated and bore as best as I could, those hard and sad times, hoping deeply to please God with my person and receive one day, His great Rewards..."[1]

1. Behārul Anvār – volume 22 – page 522- Khissāl- Page 421.

It was I

When the Venerable Prophet passed away, his holy head was resting on my chest. In like manner, when he departed from this world, he died in my arms, and I rubbed my hands, - which had kept him tenderly - on my face, to be blessed with it.

It was I, who performed the ritual Ablution for his holy remains, and during that time, the Angels helped and assisted me greatly.

The absence of the Prophet of God made everything and everyone, from familiar people to unknown ones, become sorrowful and sad.

In addition, the Heavenly Angels were coming and going by great hordes to the house of the Prophet, and my ears were filled with the voices of their praying and glorifications; and that situation continued on, until I buried the remains of the Messenger of God.

So, pray [tell me], who is more privileged, and closer to the Prophet of God, both in this world and in the Hereafter than I...?"[1]

1. Nahjul Balāghah - Translation and Commentary by Feyzul Islām- Sermon 188.

The consignment of Great Secrets

The Venerable Prophet had told me, that for his Ritual Ablution, I should prepare seven goatskins of water, from the Well [called] Ghars.[1]

He had told me that after I had finished the ceremony of the ritual Ablution for the dead, I should ask everyone to leave the house of the Prophet, and remain alone with him. Then I should go and place my mouth on the holy mouth of the Prophet; then I could ask whatever I wished to know about. I could also ask about many events that were going to take place in the [near or far] future, until Judgment Day. [He had told me that he would answer all that I would ask from him].

Therefore, I did exactly what I had been told to do, and the holy Prophet told me about many things and spoke about many events and incidents from the future time, until the Day of Judgment. Therefore, now, I know all about all the discords, seditions and calamities, which will happen some day, and I know exactly all the pious men and their followers, and all the wrongdoers and their followers as well..."[2]

1. Ghars is a well on the eastern side of the Mosque Ghobā. Nowadays, that same well and all around it are famous as such. [Ghāmus Al-Muhit]. In some narrations, it is believed that this particular well belonged only to the Venerable Prophet.
2. Behārul Anvār – volume 22 – page 517- Mostadrak al-Vassā'el- Volume 2 - Page 192.

Prophet Khizr

When I was ready to perform the ceremony of the ritual Ablution for the holy Prophet, just as I was placing his holy remains on a platform, suddenly I heard a voice from an angle the room, which told me:

"O, Ali! Do not perform any Ablution on the holy remains of Muhammad! For his pure and immaculate body does not need any Ablution."

Somehow, that voice, from the invisible bothered me in a strange way, [but that annoying hesitation disappeared from inside of me] and I told myself. "Woe betide you! Who are you? Who are you to say such a thing? The Prophet of God himself had ordered me to perform the ritual Ablution after his death, and now you are forbidding me that?"

Suddenly I heard another voice, which was clearer and louder, he ordered me. "O, Ali! Perform the ritual Ablution! The first voice belonged to Satan! Because of his jealousy towards Muhammad, he wanted him to go to the Holy Presence of God Almighty, without having had any ritual Ablution."

I cried aloud. "O, possessor of the voice! I thank you for notifying me about the identity of the previous voice. May God's Greetings be upon you, but then, who are you...?"

The possessor of the voice replied. "I am Khizr, the Messenger of God.

I have come to be present for the funeral and the burial ceremony of the Last Prophet of God."[1]

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1. Fazāel al-Khamsah min al Sahah al-Setteh - Volume 3- Page 37.

Condolences

"...While Fatimah was crying desperately and grieving deeply because of the absence of her beloved, illustrious father, an Angel, descended from Heaven and came to us, to express His condolences on behalf of God, the Glorious, the Exalted.

We felt his presence in a place in our room, and we could guess from where, the direction of his sound was coming, but we could not see Him.

He told us. "God's Greetings be upon you, and may His Blessings be upon you: O, Family of the holy Prophet!

[I came here] to bring you God's Greetings." he then added. "Every disaster can be replaced by God's Remembrance, and each absence will be filled by the Presence of Allah, and every death will be replaced by His Being. Therefore, by joining Him, you can be patient and endure the bitterness of this tragedy, and know that the Elixir of Death is an obligatory drink both for the inhabitants of Earth and those who are living in the skies; God's Greetings, Blessings and Grace be upon you all!"

That conversation occurred, while the holy remains of the holy Prophet, covered with a shroud was still lying on the floor, in front of us; and in our home, there was no one but Fātimah and I, along with Hassan and Hussēyn... Four persons alive, while the fifth one among us was none other than the holy remains of the Prophet of God, which reposed in Eternal Peace..."[1]

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1. Extracts from the Commander of the believers' invocation: on the day of the Council [Behārul Anvār – volume 22 – page 543].

The unknown Arab

Three days after the tragic demise of the Prophet of God, an unknown Arab came to us and started to weep and show his deep grief. He sat beside the Holy Sepulcher of the Prophet and threw some dirt on his head...

He then turned his face towards the Holy Sepulcher and said. "O, Prophet of God! Whatever you had said, you had received it from God Almighty, and we too learnt it from you; one of the thousand things that you taught us is that:

"*If they had only, when they were unjust to themselves, come unto you and asked Allah's Forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful!*" [Al-Nisā -64]

And right now, I have come to you, in order to confess my ugly sins, and ask you to pray for me...!"

Suddenly a voice came from inside the Holy Sepulcher said:

"You are forgiven."[1]

1. Al-Ghadir - Volume 5- Page 189.

Endless crying

It was I, who had performed the last ritual Ablution of the Messenger of God, while he was still wearing his clothes, and Fātimah used to ask me repeatedly to give her those clothes.

Finally, when I gave in and offered her those clothes, she would embrace the clothes, and rob them on her sweet face and cry desperately...

One day, I saw that she had lost consciousness and fainted, because earlier on, by seeing those clothes, she had become very agitated, and restless, so I concealed those clothes forever, and never gave them back to her."[1]

1. Behārul Anvār – volume 43 – page 157.

Elegy

1. "May my father and mother give their lives for you!

With your demise, the "String" of Divine Revelation and the Heavenly News, [which are never cut by the death of someone] were cut forever!

The tragedy of your decease is the only tragedy, from which, the other tragedies are being consoled! Moreover, your demise is so tragic and so disastrous that it makes everyone become extremely sad and makes everyone's face, wet with hopeless tears! If it were not for your words, which encouraged and invited us to be patient and most enduring in the face of hardships, while forbidding us from any impatience and frustration, we would have surely cried and lamented so hard and so desperately for your absence, that we would have surely dried up the Fountain of our tears! However, our grief and sorrow will constantly be in this way, although our melancholic lamentations for you are not sufficient, and there is no other way to it, either... Both my father and mother give their lives for you! Remember us, in the Hereafter, and in your [new] Dwelling-place and keep us in your memory."[1]

2. [Aye!], indeed, patience is very good, but not in your case, while restlessness and agitation are ugly, but not for your absence![2]

Verily your tragedy is a great affliction, just as the afflictions of the Ancient and those of the future generations are insignificant!"

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1. Nahjul Balāghah - Translation and Commentary by Feyzul Islām- Sermon 226.
2. Nahjul Balāghah - Translation and Commentary by Feyzul Islām- Sermon 1228.

Chapter Six:

A sorrowful heart

A sorrowful heart

Dear readers, some parts of this chapter are from a letter that the commander of the believers, Ali Ibn Abi Tālib, wrote by the request of his followers and disciples, about his own biography and the circumstances after the demise of the Messenger of God.

This "Letter" was prepared as an intertwined chain, inside which, the commander of believers had set and designed to be narrated every Friday, in some regions and the main cities of each province.

The first ring of this long Chain of narrations [in this Letter] describes the pre-Islamic period [Jāhiliyat]; then it is about the advent and rise of Islām and the holy Prophet's Era, highlighted markedly.

The commander of the believers also wrote about the period of the first three Caliphs [and that] of Osmān and his assassination; at last, he narrates about the chaotic situation of his own era, and the problematic, wicked behavior of Muāviyah, along with his deceptions and conspiracy. This letter is a concise life story of [Hazrat] Ali, which he wrote himself, or narrated, while someone else wrote it.

The sources of this Letter are from "Rasā'îl" written by Kolēyni; and "Ghārāt" by Saghafi. The great Seyyed Ibn Tāvus had also quoted this Letter from "Kashful Muhajjah" by Kolēyni, and Majlēssi had then narrated it on his famous book "Behārul Anvār".

This Letter was also translated by Hāj Mirzā Khalil Kamara from the two books mentioned above [Rasā'îl and Ghārāt]. The other sources are from "Ikhtisās", "Behārul Anvār", "Khissāl" [by Sheikh Sadugh] and "Nahjul Balāghah".

Dark days

Allah, the Glorious, the Exalted, appointed Muhammad [Allah's Greetings be upon him and his holy family] as His Prophet, while you were living in the worst possible situation! Among you, there were people, who used to feed their dogs, but kill their children instead! There used to plunder the others, and when they came back home, their tribe and their tents were ravaged in their turn, by the others.

Your [daily] food was sometimes "Alhaz" [a mixture of blood and camel's fur], or Hobaydah [a composition of bitter seeds].

Moreover, you used to eat the cadavers of the animals and their blood! You nourished yourselves with bitter, harsh food and drank from dirty and smelly waters! You were living near hard rocks and beside idols, which were misleading you thoroughly! You shed the blood of other [human beings] and took your people into captivity...

God Almighty chose the Quraysh, by sending them three noble verses from the Holy Qur'ān, and with one single verse, designated the Arabs.

Allah announced. "*O, believers! Call to mind when you were a small [band], despised through the land, and afraid that men might despoil and kidnap you; but He provided a safe asylum for you, strengthened you with His Aid, and gave you good things for sustenance: that you might be grateful!*" [Al-Anfāl – 26]

He also wrote. "*Allah has promised to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance [of power], as He granted it to those before them. That He will establish in authority their religion, the one, which He has chosen for them; and that He will change [their state], after the fear in*

which they [lived], to one of security and peace: "They will worship Me [alone] and not associate aught with Me." If any do reject Faith after this, they are rebellious and wicked!" [An-Nur – 55]

The third concerns that which the Quraysh told the Messenger of God, when he invited them to Islām and to "Hijrat". They said. "*If we were to follow the Guidance with you, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute, fruits of all kinds, a provision from Ourselves? But most of them understand not!*" [Al-Qasas – 57]

Now, let us read the particular verse, which concerns the Arabs, in general:

"*And remember with gratitude, Allah's Favor on you! For you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the Pit of Fire, and He saved you from It!*" [Āli-Imrān – 103]

Therefore, Islām and the [presence of] the holy Prophet among the Arabs are great Blessings indeed! On the condition that you do not give them up, and stick to them instead! Indeed, what a huge tragedy it would be, if you do not accept and turn yourself away from them!

After a while, when the Venerable Prophet executed his responsibilities in perfection, he passed away. The tragedy of his demise was a great sorrow for the believers, especially for his Family and his next of kin...

A great tragic loss, that the believers had never experienced the like of it, and never shall!

That great creature departed from this world, and there remained only the "Holy Book" and his holy "Family" in this world. Both of them are like two Leaders, who have no differences with each other, whatsoever, and who are like two close brothers, holding theirs hands together; they have no enmity among them, and are like two companions, who never separate from each other."[1]

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1. Kashful Muhajjah - Page 174.

People's haste

1. After the demise of the Messenger of God, people started to fight with each other, to take possession of the Caliphate...

I swear to God that I had never thought that after the demise of the Prophet, people would support someone else, rather than me! [However, the most strange thing for me, was] the rush of the people, to go to Abu-Bakr's house, in order to swear allegiance to him! I witnessed this hasty precipitation, which was just like a flood running down to everywhere! And they tried to overtake each other, to see Abu-Bakr, sooner than the others..."[1]

2. When I saw that people were hurrying to reach Abu-Bakr's house to swear him allegiance, I decided to wait, for I thought that I was worthier than he was, to succeed to the holy Prophet. Moreover, was this not true that the Prophet had ordered Abu-Bakr and Omar to join the military troop, commanded by Osāmah Ibn Zeyd, and asked them to leave Medina as soon as possible, along with Osāmah himself...?

The last words of the Venerable Prophet were about his order and that everyone concerned should leave and think only of equipping Osāmah's troop..."[2]

1. Sharheh Nahjul Balāghah - Volume 6 - Page 95.
2. Kashful Muhajjah - Page 176.

Osāmah's troop

In the last moments of his life, the holy Prophet organized and mobilized a military troop, under the command of Osāmah Ibn Zeyd.

In that troop, there were all kinds if people: those who belonged to some particular Arab tribes, and those from "Ows" and "Khazraj" tribes, along with those who were strongly suspected and expected to provoke all kinds of discords and seditions in Medina. That was because of the allegiance that they had already sworn to my person, which they did not want to respect any longer. That is, those who could have sung the songs of opposition among the people; and conspire to devise a plot against me, and act with great rancor and enmity against my person. Those who saw me with great hatred, because they were still mourning the death of their fathers, brothers, or relatives [from bygone wars]; those men regarded me as the sole responsible for the deaths of their family members...

The holy Prophet had requested that all those men go and present themselves in Osāmah's troop; [he had ordered them to leave Medina, and go straight to Shām, to fight against the Romans].

Everyone in Medina was in that troop: from the Immigrants [Muhājir], to the Ansār [Helpers], and the rest of the believers; even the Hypocrites [Munāfigh], and those who had not a strong belief in Islām were all leaving the city, under Osāmah's banner. Only a few true believers had remained in Medina, with me. The rest were ordered to leave the city, as soon as possible.

By this strategy, the town would have become empty of all those problem-makers, and no more wicked gossips were to be heard from

anyone. Thus, the preliminary duties for the appointment of the successor of the Venerable Prophet were going to be initiated and executed, without the presence of ill-wishers and wicked men... Then after that, nobody would have been able to stand against that inevitable decision.

The last thing that the holy Prophet uttered was. "May Osāmah's troop go as quickly as possible...! And no one, under Osāmah's commandment is allowed to return to Medina, under any circumstance!"

He made his command so clear, that no one could ignore such a strict command from him.

In spite of all that, some men disobeyed the Prophet's command, and obviously broke their promises and forgot their obedience. They left their military posts and ignored completely the Prophet's command, which said that they should accompany their commander everywhere, and remain dutifully under his banner. They left their commander in the military camp and returned hurriedly to Medina, in order to reach their hidden goals. They wished to cut the string of the covenant towards me; that is, the allegiance that they had made with God Almighty and His holy Prophet. They wanted to use force and violence to dominate everything and everyone, and achieve all that, against a single person [who was none other than I...].

[Aye!], they committed that wrongful act, even without consulting with someone among the descendants of Abdul'muttallib! They did not even try to come to me, to express their inner wish, and declare that they wanted to break the official pledge between them and me...

In that fateful day, I was only focusing my mind on the task that I had before me. More than anything else, I had to tend and take care of the holy remains of the Prophet for his coming funeral. That was why, I was ignoring all the circumstances and all the events that were happening around me; that was because I thought and believed that nothing was more important and more crucial than the burial ceremony of the Messenger of God!

Those men took advantage of that occasion and put their plan into execution. Their behavior and what they did to me, - especially on those dark and lugubrious days, when a huge tragedy had crushed me,

and while a great calamity had afflicted my family, was terrible... It was like spreading a great amount of salt on my open wounds, and especially at a time, when I had lost someone most dear to me...! However, I never lost my patience, and kept my calm before that great sorrow and endured everything. A tragedy that was attached to another huge tragedy, which was nothing but the demise of the Messenger of God..."[1]

1. Khissāl - Page 423; Ikhtisās - Page 170; Behārul Anvār – volume 28 – page 206.

Remorse

[Abu-Bakr] donned the garment of the Caliphate, in a situation when he himself knew that it was I and no one else who had been chosen for that position.

It was I, the axis of the mill [and that was because of my Knowledge and the Perfection, which accompanied me, in all practical and theoretical matters]...

In like manner, the great Flood of Science and the Knowledge of God were flowing vividly from the fountain of my heart!

Moreover, no one, - not even the birds who flew high in the sky - was able to conquer the highest peaks of Knowledge and Abilities, as I could have done it!

However, I had to give up the garment of the Caliphate, and turned away from that position, while I was reflecting by myself, about the path that I had to choose for my next move...

What should I have done? Should I have risen and stood up to proclaim my true claim, without anyone's help? On the other hand, should I have remained patient, before the strange blindness and incomprehensible ignorance of the people around me...?

The hardships of that time were such that they led men towards decrepitude and nothingness, and their gravity made the children become old, overnight! The true believer could do nothing, but endure those hardships and live constantly under difficulties, until death would come in search of him...

I found out then, that to cultivate patience was a wise thing to do...

Therefore, I waited patiently, although the situation was such

that it seemed to me that a thorn had entered into my eyes and that a piece of bone was inside my throat, because I was clearly seeing and watching [all those men] who had plundered and usurped my rightful inheritance..."[1]

1. Nahjul Balāghah – Extract from the famous Sermon known as Shigh'Shighiyyah.

The Quraysh predominance

[At the height of the event known as the [Council of] Saghifah, the Ansār [Helpers] started another problem]; they declared. "Now that you do not give the Caliphate to Ali, appoint then our friend [Sa'ad Ibn Ibādah Ansāri]! He is indeed the right person to become our caliph!"

I swear to God Almighty, I do not know to whom, I should have taken and presented my complaint...!

For, they were either oppressing themselves by this declaration, or treating me most unjustly! Aye, they were unjust towards me and I was under oppression by them...

In answer to those Ansār, someone from the Quraysh replied. "[The position of the Caliphate should not be granted to an Ansār]; for, the holy Prophet had said previously. "The Guides and the Leaders will be from the Quraysh!"

Therefore, with this strategy, they ruled out the Ansār from gaining any executive power, and demolished my true right too.

After that, some men came to me and declared that they would be most willing to support me; some of them were the sons of Sa'id, Mighdād Ibn Asvad, Abuzar Ghaffāri, Amā'r Ibn Yāssir, Salmān [the Persian], Zobeyr Ibn A'vām and Barā Ibn Āzeb.

I told them. "The Prophet of God had previously ordered me to keep my calm and be patient in this time of hardship. Therefore, I shall obey his order, in any way I could! I swear to God Almighty,

whatever calamities shall happen to me, I will not disobey God's Command, and the last wishes of His Prophet, even if they have to put a rope around my neck, and drag me here and there...! I shall endure everything, and try to bear and resist firmly!"[1]

1. Kashful Muhajjah - Page 181, from "Rasā'il" by Kolēyni.

Maintenance of Islām

After the Venerable Prophet's demise, some people started to have doubts, and the chiefs of some tribes became greedy, and despite their shortages, they thought of grabbing the position of the Caliphate; thus, they started to claim the leadership![1] Every tribe claimed that the Successor of the holy Prophet should be chosen from among their tribe ..."

When I saw that a group of people had turned their back to Islām and invited other people to annihilate the [pure] Religion of Muhammad and demolish Abraham's Religion,[2] I became frightened... I feared that if I did not assist and help Islām and the true believers, our Religion was prone to be broken from its pillars and that a great destruction would soon take place...

I feared that the great Edifice of Islām would soon be demolished! In truth, that eventual tragedy was far greater and more sorrowful for me than the loss of my Succession and the possibility of guiding the Ummah, which were nothing but some mere worldly merchandise, to last for a very brief period! I knew that it was soon going to be scattered like clouds in the sky! Therefore, on that

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1. Ikhtisās – page 172.
2. It concerns the wars of "Ahli Redah". Sijāj with thirty thousand men from Bani Tamim tribe, along with Mosseylemeh Kazzāb with seventy thousand men from Bani Hanif and Asvad Ansi in Yemen and Talhat Ibn Khovaylad from Bani Assad tribe were the chiefs of tribes who had remained as heretics and polytheists and wanted to attack Medina. [From "Goftār-e Māh" – volume 2 – page 103.

particular moment, I decided to become one with the people around me, and accompany the true believers in their march, so that Falsity was destroyed at last, and the greatness of the Words of Allah was once again apparent![1]

1. Kashful Muhajjah - Page 176.

The chief of the Khazraj tribe

When Sa'ad Ibn Ibādah saw that people around him were swearing allegiance to Abu-Bakr, he announced firmly. "O, people! I had never intended to gain the position of the Caliphate for myself; until I saw you acting and behaving unjustly towards Ali and oppressing him! However, now I am declaring that, as long that he shall not swear an allegiance to someone, I too shall not swear allegiance to anyone!
In fact, I shall not do so, even if he [Ali] were to swear allegiance to someone, [at the last minute]!"

Then he sat on his horse and returned to the region of Hurān, without having sworn allegiance to anyone; he stayed there, until the time he was murdered mysteriously, by an unknown person...[1]

Farvat Ibn Omar Ansāri who had accompanied the Venerable

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1. Ibn Abel Hadid writes. "Khālid Ibn Valid was ordered from Abu Bakr to kill Sa'ad Ibn Ibādah. At that time, he was living in Shām. Khālid, with an accomplice, waited for the right moment to strike. He threw an arrow at him at killed him instantly. Then they threw him inside a well, during nighttime. They then invented a story, which they narrated to everyone, putting the blame on the Djinns. They made a poem too of of this story. It said. "It was us, who killed Sa'ad Ibn Ibādah! We killed him by throwing two arrows to his heart..." Ibn Abel Hadid speaks about a mockery made by the Shiites against Abu Bakr and says in his defense. "I too do not agree that the Djinns killed Sa'ad or that this poem had been made by them. There is no doubt that he who made this poem was also Sa'ad's killer and a human being, no doubt! But that the order of killing him had been issued by Abu Bakr – as the Shiites pretend – is not acceptable for me. I believe that it was Khālid's fault; and he was the one who committed such a hideous crime, in order to attract Abu Bakr's graces. For Khālid was known to act in such ways... [Sharheh Nahjul Balāghah – volume 17 – page 223.

Prophet [during all the Islamic wars] with two horses, and used to buy a great amount of dates to offer to the poor and make alms in a most generous way [he owned many properties and gardens, and had more than one thousand trees...] stood up in that time and declared. "O, Quraysh! Do you know someone who is better and more deserving than Ali, for the position of the Caliphate?"

Gheys answered him. "No, there is no one among us, to have Ali's characteristics."

Again, Farvah asked the assembly. "Have you seen and recognized some special aspects and particular characteristics that no one else but Ali has them?"

Again, Gheys replied. "Yes indeed..."

Farvah asked. "Then what is preventing you from assisting and electing him as your leader?"

Gheys said. "The great number of the people who have chosen Abu-Bakr..."

Farvah declared. "I swear to God Almighty that you acted and behaved exactly according to your ways and manners! You have let go of the Tradition [Sunnah] of your Prophet! If you had placed the Caliphate into the hands of the members of the Prophet's Family, then you would have been greatly blessed, by both Heaven and Earth!"[1]

1. Kashful Muhajjah - Page 177.

Least expected

1. Whenever the one who had been appointed as the successor of the Venerable Prophet used to see me, he would apologize and offer many excuses to me. He used to put the responsibility of his wrong deed, on someone else's shoulder, and say that the real guilty person who had broken his allegiance to me and taken my Succession by force was that other person... He would then ask for my forgiveness.

I always told myself that the period of his leadership was short and that very soon, this will come to an end; [then, everything would automatically straighten] and my right, which God Almighty had put upon my shoulders will come back to me. Moreover, I shall not need to do anything unnecessary, and that there was no need to provoke a crack inside the newborn Islām, which was still so close to the pre-Islamic era [Jāhiliyat]!

I kept telling myself that without starting the fire of quarrels and fighting, I would regain, once again, my true right, without anyone becoming my follower, while someone else would become someone else's follower for that matter... In that case, nothing would or could lure us into getting ourselves into graver actions, and initiate a war. Especially for the fact that some of the Venerable Prophet's close companions and longtime friends and disciples had showed their support of me, either openly or secretly; and they always urged me to stand up and regain my legitimate right.

I always invited them to be patient, and used to give them glad

tidings by telling them I was hoping to regain my right, without any bloodshed..."[1]

2. At last, the period of his Caliphate came to end. If it were not for his friendship with Omar, and the fact that they had plotted all this together, I think that he would not have denied me my right. At the same time, he had heard with his own ears and remembered perfectly the words of the Venerable Prophet to Boraydah Aslami, while the Prophet was sending Khālid Ibn Valid and me in a mission to Yemen. The holy Prophet had said in that time. "If you got separated from each other, everyone should act as he thinks is right; and if you were still with each other, accept that which Ali says, and do exactly, according to his words... Verily, he is your Guide and Leader [Vali] after me and your Guardian as well."

Both Abu-Bakr and Omar had heard those words. Right now, Boraydah is still living and you can ask him about this matter.

However, Abu-Bakr did not do according the Venerable Prophet's words, and when he saw the signs of death on him, he sent someone to go to Omar and then gave the Caliphate to him."[2]

3. It is indeed astonishing and strange that he, who used to ask people to break their allegiance for his sake, gave the Caliphate to his friend, in the last hours of his life..."[3]

1. Khissāl - Page 424; Ikhtisās - Page 171.
2. Kashful Muhajjah - Page 177.
3. Nahjul Balāghah – Sermon Shigh'Shighiyyah.

Uniformity in behaviors

By the suggestions and advices made by Abu-Bakr, Omar became the new Caliph. Just like the past, I kept on having the same manner and did the same things, and some of the true followers of the Venerable prophet, [some of whom are not among us anymore, - and may God's Grace be upon them all! -] came once again to me and announced their readiness to help and support me. They urged me to stand up, to gain my true position.

I had heard their previous offer, during Abu-Bakr's Caliphate, and like the previous time, I gave them the same answer, because I did not have any other plans, but to have patience, according the last wishes of the Venerable Prophet and cultivate endurance in front of adversities, for the sake of God Almighty.

If I had not reunited with the other people, I would have been a witness to corruption and destruction in a society that the Venerable Prophet had founded with such great care and such wise policy. He had endured so much pain and sorrow, while constructing that Islamic society! He had gathered and reunited the people, sometimes with kindness and mellowness, sometimes with authority and forcefulness; sometimes but inducing fear into the people's hearts, sometimes by the sword, and [he had never stopped caring for this society]. After a while, these people were living in ease and security, well fed and endowed with nice garments, and covers to keep them warm.

In those times, we, as the family members of the Venerable Prophet, used to live under the roofless rooms, and the walls and doors of our shelters were made of palm leaves... We neither had a carpet

under our feet, or a blanket to use; and most of us had only a single garment... Therefore, when we wanted to perform our ritual Prayers, [Salāt], we used to wear [the garment for the Prayer], by turns...

How many days and nights passed, while we were extremely hungry...! In like manner, when we were supposed to appropriate and take some of the spoils of wars for ourselves, - which belonged rightfully to us only, by God's Order-, the Venerable Prophet used to give them to those who were greedy and interested only in earthly riches and to gold and silver, to attract them even more to Islām... He used to give them priority over us, his Family members, and gave them his share and those of his Family...

Therefore, it was my greatest responsibility to protect and preserve the society that the holy Prophet had built with such difficulty! It was my duty not to let that society fall down; in fact, no one was worthier than me, for taking care of that society! I had to make sure that this great edifice [i.e. Islām] was not going to be destroyed by wicked hands. I had to make sure that this edifice would never need to save itself from destruction, or be afflicted by anything!

If I had tried to separate myself from the others and begun my opposition, and asked people to help me, they would have surely had two different paths to follow:

Either, they would have chosen me, to stand and fight with those oppressors, and in that case, many among them would have been killed because of me; or, they would not have wanted to help me, so that afterwards, they would have surely been considered as heretics...[1]

1. Khissāl - Page 425; Ikhtisās - Page 172.

The sixth one

After Abu-Bakr, Omar was appointed as the new Caliph. He benefited much from consulting with me in many cases, and used to share his problems with me. He would solve the problems, according to my personal opinions; even my companions agree that he never consulted anyone, except me and used to ask for my help and assistance.

After his Caliphate, the only one who hoped to regain his legitimate right was I. However, his sudden death surprised him and everyone, and he did not have enough time to choose his successor, nor act wisely. I was thinking that I could finally regain my usurped right, without turning to violence, and in a manner that I had always wanted and wished for: that is, without any fight and any bloodshed, and in a most pacific way.

I had thought that God Almighty would fulfill my dearest hope and my best wish. [However, it was not to be so].

Omar, in his last hours before his death did according to his own wish:

He chose and nominated six persons who would be the future candidates for the position of the Caliphate, and I was the sixth person![1]

In that nomination, he had easily forgotten and ignored my high rank as the true successor of the Venerable Prophet, and as his closest Family member, and the husband of his beloved daughter or his next of

1. According to Sheikh Mofid: "Here, Hazrat Ali said. "Omar said. "If the members of the Council do not reach an agreement and there are to be different votes, become one with the majority and decapitate the minority party." Ali added. "And he meant by the minority party, no other person than me." [Amāli by Mofid – page 153].

kin. He had wanted to consider me in a same level as those who had not had any of my brilliant background, and had lacked my knowledge and experiences...

Before his death, he had decided that his son should become the chief of that Council, in order to choose the next Caliph; he had also ordered that if any of one should not accept his decision, his son was free to decapitate the six of us, as the result of any such disagreement...

God only knows that to bear and endure patiently this kind of disgraceful situation was indeed very hard and difficult for me! I do not wish to repeat his words, when he said. "The holy Prophet died while he was most satisfied with those candidates for the Caliphate [and that Omar himself had chosen]."

The strangest thing was that he had ordered that those very same men - that according to Omar's claim, the Prophet himself had been pleased with them - to be killed in cold blood, if one of them did not want to accept the final verdict of the assembly...!

Each candidate spoke for the sake of his own benefit, and I was the only one who remained silent. When they finally asked my credentials and ordered me to speak up for myself, I only reminded them my brilliant background, and enumerated some of my virtues and characteristics, which were obvious for them. I spoke about my merits and worth in controlling the society as best as I could; I also reminded them the unbreakable allegiance, strongly tied over their hands by the Venerable Prophet himself; I spoke about all these things. Unfortunately, the love of power and earthly ambition, and their wish to imitate the ancients made them became so greedy and incited them to struggle forcefully to achieve their own goals, and take over a right they did not deserve whatsoever, and which did not belong to them, by God's Will.

Every time I would find a suitable moment, I used to speak with them and ask them to reconsider their behavior, and take gravely into account the arrival of the Day of Judgment, and the Hereafter in their decision, [and do the right thing].

However, each one of them had a condition, and said that if I wanted them to choose me I had to appoint that person to become my successor after me. When they found out that I would not do anything

in opposition with the Precepts of the Holy Book and the last wishes of the Venerable Prophet, and would not deviate from the "Straight Path", they soon turned their back on me, so that they may acquire power for their own person and fulfill their own ambitious wishes.

At last, they gave the reins of power [the Caliphate] to Ibn Affān.

The man, who was striving hard for the realization of this event, finally swore allegiance to Osmān, so that Osmān became the next Caliph...[1]

[Here, the Commander of the believers addressed in this manner, the people and said]:

"You know best that I have always been worthier than anyone else for that position of the Caliphate. However, I swear to God Almighty that, as long as everything is for the ultimate benefit of the Ummah, and for the sake of the [Islamic] government, I do not want anything from anyone!

Let me, become oppressed, and may I be, the only one who shall face oppression...! [Let the others live under the shade of security and order].

I shall ask for myself that God Almighty bestow His Blessings for my patience and endurance, and that my pious behavior be an evident "Proof" and a clear sign, to show that I have never taken into account, that which has been so very important and essential for you all! That which has made you compete strongly and passionately among yourselves, in order to acquire it for yourselves!"[2]

1. Ikhtisās - Page 173; Khissāl - Page 427; Behārul Anvār - Volume 38- Page 177.
2. Nahjul Balāghah - Translation and Commentary by Feyzul Islām- Sermon 73.

The deep grudge of the Quraysh

Whatever grudges and rancor the Quraysh had felt in their hearts against the holy Prophet, [while not daring to show it to him, or not finding the right occasion to express it to him], after his demise was shown harshly and violently to me, and they treated me most unkindly and most unjustly...

What did the Quraysh want from me...?[1]

If I had shed the blood of some of their kin, [know that] God's Will and that of His Messenger had ordered it! However, was that indeed the behavior that one had to show to someone who had obeyed both his God and His Messenger...?

The Quraysh devoured the world in our name, and sat on our horse!

Indeed, how most strange, that this name is endowed with such respect, honor and greatness, and at the same time, afflicted with such a disgrace, degradation, and vileness...![2]

1. Sharheh Nahjul Balāghah – volume 20 – page 308.
2. Sharheh Nahjul Balāghah – volume 20 – page 328.

Perdition

[What a pity], that after the Venerable Prophet was gone, they returned to their old ways and reestablished their previous wrong behaviors, and by marching into different paths, met with Perdition!

They trusted their corrupted friends and colleagues, while at the same time they were turning their back from us, [Ahlil Bayt], and close Family members of the Prophet! They forgot what they had promised to obey, which was to keep up their friendship and loyalty towards the Family of the holy Prophet.

They separated themselves from the Rope of Guidance, moved away the solid Edifice of Religion from its legitimate place, and established it on the wrong place. A place, which was the center for all seditions, vice, corruptions, and the beginning point of any "Fitnah" [discords - seditions]!

It was indeed the refuge and asylum of the wrongdoers, who had lived according to their negligence and used to act and behave by the traditions of the tyrannical Pharaohs! That is: those who were very materialistic and attached to the earthly goods of this world, or who were completely disconnected with the religion of God.[1]

1. Nahjul Balāghah – Translation made by [the deceased] Shahidi- Sermon 150.

Night call

The members of Council feared that if I gained the position of the Caliphate, I would torment them and act severely with them, while they would be forced to bear and say nothing. They feared that they might lose the position of Caliphate forever, so all of them stood against me, and plotted and conspired, so that this position might be taken from me, and be given to Osmān.

They hoped that by electing Osmān, they could become the next Caliphs, and by keeping it between themselves, transfer the power to one another.

On that fateful night, when they swore allegiance to Osmān, a loud cry was heard in all over Medina, and no one knew who had shouted this cry...

I for myself believe that this cry came from the Djinns.

It declared loudly. "O, Herald of Death! Beware that Islām is now surrendered by Death! Stand up, and announce the death of Islām!

For "Ma'ruf" [the action to invite people to good] is now dead, while "Munkar" [the action of forbidding the bad] is now manifested!

May the Quraysh be not renowned! May God's Wrath be on them! Indeed what a man they chose! Indeed, what a man they gave up...!

[O, people], Ali is more competent than anyone else, in matters of guiding and leading [the Ummah], therefore place the Guidance and the Imāmat into his hands and respect his high position and his eminence, and do not renounce him!"

That cry was a moral lesson for the people, and if people did not know about that, I would not have mentioned it now...

[Anyway,] people came to me and wanted me to swear allegiance to Osmān. I did that most unwillingly and like the past, I kept my patience, and then taught this special invocation to God, for those true believers who prayed God during their Qunut:

"*O God Almighty! The hearts of men are sincere and devoted towards you, and the eyes are gazing at you with anxiety! The tongues are eloquent, by saying Your Name! The judgment of all affairs is being presented to you! Therefore, do unveil the Truth between our nation and us! O God Almighty, we present our complaint to Your Threshold, for the absence of our Prophet, for the great number of our enemies, for the little number of our followers, for our being insignificant before the eyes of the people, for the hardship of our days, for the invasion of all kinds of "Fitnah"! Therefore, O God Almighty: pray, do grant us some relief, by showing your Justice and Equity, and by the victory of Truth and Right, as You deem it right!*"

Deserving a reprimand

Once, Abdul Rahmān Ibn Owf came to me. "O, son of Abu Tālib!" he said. "Are you really so attached and interested in the Caliphate?"

"I am not interested in the Caliphate..." I answered him. "However this position is the legacy of the Venerable Prophet to me, and I am only seeking for that which belongs to me by right. The duty of succeeding to his Ummah [after his demise] was destined for me alone! You it is, who are all so eager and greedy to stand between my true right and I! You have taken my right, by the force and the use of the sword!"

O, God Almighty! I complain to Thee, from the [wickedness of] the Quraysh! They cut the ties of kinship, destroyed my life, denied my legitimate right, degraded and humiliated me, vilified my high rank and my eminent position, and behind my back, plotted and conspired, in order to stand against me! They plundered my legitimate right, which was like a garment for my person, and said at last. "If you wish, you can be patient before your sufferings and sorrow, or you can die, with yearnings!"

I swear to God Almighty! If they could, they would have renounced and denied their kinship to me; just as they did that, with the kinship that bonded us through marriage! However, they could not find a way to achieve their wicked wish!

My legitimate right over this Ummah is like a man, in front of a group of men who owes him something, [and he should wait a long time, so that he may receive his rightful due]. Therefore, if those people act accordingly, and pays him his due, he shall thank them for

that; but if, on the other hand, they delay their payment, and pay him only after the delay has expired, he shall have his due all right, but shall not thank them anymore...

Indeed, no one can object to the fact that a man may face some delay, when trying to have his rightful due; but the reprimand should be directed to those who wish to take possession of something, which do not belong to them! The Venerable Prophet, while speaking of his last wishes told me. "O, son of Abu Tālib! The "Vēlāyat" [Guidance and Leadership] of my Ummah belongs to you! Therefore, if they come to you with kindness and well-being and accept that wholeheartedly, and give you the leadership do stand up and take over the responsibility! If, on the other hand, they opposed you, leave them be! For Allah, the Glorious, the Praised, will show you a way, through which you can be saved and liberated from your problems."[1]

1. Kashful Muhajjah- Page 184.

Remorse

I believe strongly that the same members of the Council, who had elected Osmān as the next Caliph, before nightfall had come, had become extremely remorseful of their [bad] choice and selection, and they wanted to unmake what they had decided and voted for already! They tried to put the burdensome responsibility of that horrible decision, on one another's shoulders!

After a short time, those same persons who had strongly insisted on the election of Osmān, changed abruptly their minds and started to blame him incessantly... They began to speak ill of him and malign him wholeheartedly. This provoked a very bad ambience for Osmān, and made him get even closer to his intimate friends. He asked them and some other close companions of the Messenger of God to accept his resignation. His enemies wanted him to get frightened and announce his regret into accepting the Caliphate.

That incident was even more painful for me than the previous events, and I felt even more impatient; the pains and sorrows that I felt in my heart, and the burdensome grief in my whole being, are indescribable, and I cannot express them in truth...!. However, as always, I tried to control my impatience and endure once again all those afflictions and be prepared in front of adversities."[1]

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1. Khissāl - Page 428 - Page 174; Behārul Anvār – volume 38 – page 177.

The Offer

At last, the members of the assembly came to me and expressed their remorse and apologized, by confessed their mistakes.

They asked my forgiveness, [and in return] wanted to show their protection towards me; they asked me to stand up and take over the power, by pushing Osmān away. Thus, I could have regained my legitimate right, and they in return, would have supported me willingly. They showed their remorse and strongly insisted that they will fight for me, under my banner, and give their lives for me, and remain faithful and loyal, to the end.

I swear to God Almighty, whatever reasons that stopped me from a rebellion against those two previous governments [and those two men...], also prevented me that day, to provoke sedition against Osmān!

I reflected upon that fact, and concluded that it was much better to keep alive, those few, faithful companions of mine, who had always be at my order. They were a consolation and a balm for my soul; even though, I knew well that if I asked them to go to their deaths, they would never turn their backs on me, and would obey me swiftly.

All the close companions of the Prophet [those who are dead, and those alive] know well that the thought of death for me is like a fresh drink that one may drink up in a hot day!

I am he who made a covenant, along with my uncle Hamzah, my brother Ja'far and my cousin Obeydah with God Almighty and His Messenger, so that we may remain forever faithful to it! Alas, my companions departed from this world and left me here, all alone; that

is why this noble verse of the Holy Qur'ān descended for our sake:

"*Among the believers are men who have been true to their covenant with Allah [They have gone out for Jihād [i.e. holy fighting], and showed not their backs to the disbelievers]; of them, some have fulfilled their obligations [have been martyred]; and some of them are still waiting, but they have never changed in the least.*" [Al-Ahzāb – 23]

Those Martyrs were Hamzah, Ja'far, and Obeydah. I swear to God Almighty that I am he who is [still] waiting...."[1]

1. Ikhtisās – page 174 – Khissāl – 428.

The Rebellion

During the chaotic events of the rebellion of the people against Ibn Aff'ān, I remained silent, and did not say a word on his behalf, or against him. That was because I had examined and tested him [Osmān], and knew that some flaws and faults had grown like roots within his soul, [and that they were grave and serious flaws] so that even those who were far from him could not bear him with his foul, unbearable characteristics, let alone his close friends and family! His bad behavior led him to his death and provoked his assassination. God Almighty is my Witness that I had nothing to do with those incidents, and that I was most displeased by those events.

It seems that Osmān's destiny had already been traced from the very first centuries and from earlier times, and "*...The knowledge thereof is with my Lord, in a Record. My Lord neither errs, nor forgets!*" [Tā-hā – 52]

Those who had participated in the battle of Badr let him be, without any refuge, while the Egyptians killed him [in cold blood]...

I swear to God Almighty, that I neither ordered people to do such things nor stopped them from committing their actions, for, if I had ordered them, I would have become his killer, and if I had stopped the people from their actions, I would have been known as his helper.

The story of Osmān was such that neither its apparent event gave any benefit to someone, nor its news could have healed someone else; except for the fact that he who helped and supported him cannot say that he is far better than those who left him alone and helpless...

In like manner, he who had left him alone cannot claim that he is better than he who had helped him...

Let me use the right words about him. "He was selfish, and he wished ill, and you killed him, which is also bad; then you were impatient and very badly impatient; so now, may God Almighty judge among you."

"I swear to God Almighty, that nothing in Osmān's blood can accuse me of his assassination; I was only an immigrant Muslim who was staying in his house. After you murdered him, you came to my house, to swear allegiance to me, but I did not accept; I refused and moved my hand away from you; but you still hold out your hands to me, and I once again rejected your offer, but you insisted even more!

You came to me like thirsty camels who rush towards a drinking trough, in order to swear allegiance to me, and people used to rush and push one another so much that one feared that in that pressure, some people might be killed and trampled on! It was such, that even the ties of the sandals were cut loose, and people were so excited and so overjoyed that adults had put their children over their shoulders, to be able to swear their allegiance! The old came with their shaky legs and the sick and the weak came with great hardship, by pushing themselves slowly forward...

They said. "We do not have anyone, but you! Accept our allegiance, the way Abu-Bakr and Omar did, and know that we only want you! Accept our allegiance, so that we may not get dispersed or get into opposition..."

However, I only accepted your allegiance, in order to execute solely according to the Book of Allah and the Tradition of the Venerable Prophet.

I accepted the allegiances of those who were willing to do that, and left alone all those who did not want to swear an allegiance to me..."[1]

1. Kashful Muhajjah- Page 180.

Innovations [Bid'at]

Previous leaders, while making their own decisions had frequently changed many of the strict commands and traditions of the Venerable Prophet.

They had distorted intentionally and deliberately the Traditions of the Messenger of God and changed and broken many of the Divine Precepts of Allah!

If I had wanted to change those "Innovations" [Bid'at], and reestablish the previous Commandments and Precepts - such as there were during the holy Prophet's life - my soldiers would have moved away from me and I would remain lonely and solitary. At the most, a few people from my true followers [Shiites] would have remained beside me; that is, those who knew well my superiority, according to the Holy Book of God and the Tradition of the holy Prophet...[1]

Once, I even said to people. "During the blessed month of Ramadān, do not gather in the Mosque, except for performing your ritual Prayers." I told them, and then added. "To perform non-mandatory, commendable Prayers [Mustahab], in congregation is indeed considered as an Innovation."[2]

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1. Here, Hazrat Ali remembers 25 cases of the Innovations [Bid'at] or Falsification [Tahrif]. Because of the limited space of this book, everything has been mentioned very briefly.
2. Our Sunni brothers have a Prayer, called "Tarāvij" and it is as follows: one has to perform commendable Prayers during the Prayer in congregation in the month of Ramadān. According to Shiite belief, Prayer in congregation, except in daily prayers and the Friday prayer and feast days is an Innovation. Here Hazrat Ali is mentioning the difference of opinions, which existed among different Caliphs.

Suddenly, some of my soldiers became angry and said. "O Muslims! The tradition of Omar is being changed...! Hear! Hear! Ali prevents us now to perform our Prayer in congregation, in the [holy] month of Ramadān!

In fact, they showed such foolishness and such stupidity in a way that I became afraid that this would instigate a rebellion among my soldiers...

Believe me, I suffered much pain and endured many sufferings, because of the blind obedience of those men to their previous leaders who had misled them so much...!"[1]

1. Kāfi- Volume 8- Page 59 and 62.

Talhah and Zobayr

Among the first people who came to me, in order to swear their allegiance to me were Talhah and Zobayr. They said. "We will swear allegiance to you, with this condition that you let us be your partners in your leadership, and share the power with you."

I replied. "No, [I do not accept your offer], but you can help me in my works, at the height of a powerful activity; and in times of weakness and powerlessness, you can help and assist me."

They accepted and swore their allegiance to me, but even if they had not done so, I would not have forced then into it, just as I had not forced anyone into swearing an allegiance to me.

Talhah had an eye for becoming the governor of Yemen and Zobayr, in his turn, wished to govern over Iraq. After they found out that I would not give them such important posts, both offered some excuses to leave me and claimed that they wished to make the minor Pilgrimage [Umrah]

In truth, it was the beginning of their deception and conspiracy against me... Therefore, they joined Āy'sha, who had so much grudge and enmity against me in her heart, and encouraged her to wage war against me.

Among the Ummah, Āy'sha benefited from a great influence over the people. Everyone believed her words readily and more than anyone else!

In fact, my problem was that I was finding myself in a bad situation.

Apart from Āy'sha, there I was in conflict with Zobayr, who was one of the most courageous men of our time. Then there was Talhah,

who was my worst enmity, and who hated me with all his might; and there was also Ya'ala Ibn Monnaba, who was so wealthy that he had thrown all his fortune at their feet [in order to provoke my downfall]!

I swear to God Almighty, that if everything goes well [and that I shall have some free time to accomplish many of my duties], I shall certainly return his properties, [which he had gained by unjust means] to Public Treasury!

Obeydullāh Ibn Ā'mer called them to Bassrah and promised them to support them with many warriors and strong soldiers; he also promised to give them abundant sums of money...

At the beginning, it seemed Āy'sha's role in that wicked plan was not that strong, and that it was because of Talhah and Zobayr that she had been dragged into that conspiracy. However, after a while, everything changed, and it became apparent that Āy'sha was in fact, their true leader and the real commander of this war; [she was the "mastermind" behind everything], and that Talhah and Zobayr were obeying her orders! [Verily, both committed a great sin]. What sin is greater than the fact that they let their wives remain inside their houses in complete security, while they encouraged the wife of the holy Prophet to get out and prepare her for a war? What sin greater than the fact that they tore her "Hijāb" [veil], with which, God Almighty had covered her.

Both did not act with justice and equity, and they committed a great sin against God Almighty and His Messenger.

Below are three characteristics, which affect those who commit them:

"*First of all, God Almighty had said. "O Mankind, your rebellion [Disobedience to Allah] is only against your own selves!*" [Yunos – 23]

Then, "*W*hosoever *breaks his pledge breaks it only to his own harm*" [Fat'h – 10]

The third instance is. "*But the evil plot encompasses only him who makes it.*" [Fātir – 43]

Right now, Talhah and Zobayr have stood up against me and rebelled. Both broke their covenant and deceived me shamelessly; the story ended, exactly according to what God Almighty had announced about them..."[1]

1. Kashful Muhajjah- Page 182.

Massacre in Bassrah

The rebels gathered in Bassrah.

The inhabitants of Bassrah were loyal and faithful to their allegiance to me; that is why, in a Shiite city, whose inhabitants were all my followers, they murdered those who worked at the "Public Treasury"; they encouraged then the people to stand up against me and break their covenant. Those who accepted their orders could live, while those who refused to submit to their wishes were killed instantly.

Although, Hakim Ibn Jabaleh, along with seventy men from Bassrah resisted before them and fought them courageously, nevertheless, the rebels killed them all most cruelly. Those good, believing men had been named, as "Mosaffaneyn", because their foreheads and the palms of their hands were like camels' paws: because of their multiple prostrations before Allah, they had developed calluses...

Yazid Ibn Hāris Yash'kari refused to swear allegiance to them.

He told Talhah and Zobayr. "Fear God Almighty, for your predecessors invited us to Heaven. Beware not to drag us to Hell at the end...!

Do not ask us to confirm the rightful person, and stand against the absent one... My right hand is currently serving Ali Ibn Abi Tālib for the allegiance that it has sworn to him. However, my left hand is free. Therefore, you are free to take it!"

Finally, they pressed his throat so hard that he too was murdered.

May God rest his soul!

Abdullāh Tamimi stood up as well and discussed with them. "O, Talhah! Do you recognize this letter?"

"Yes, indeed! This is a letter that I had written to you, from Medina."

Again, Abdullah asked him. "Do you remember what you had written to me?"

"Read that letter to me!"

Abdullāh read the letter, in which, Talhah had insulted Osmān and invited Abdullāh to join him for the murder of Osmān!

[They did not have any answer to give, before Abdullāh], so they exiled him from Bassrah.

However, Osmān Ibn Hanif Ansāri captured my agent, by deceptive means and then mutilated him, by tearing his hair and skinning his face…

They also killed some of my Shiites, by deceptive means and massacred some others under terrible tortures. There were some men who fought with their swords and resisted them, until they reached Martyrdom and got the honor of meeting their Benevolent Creator…"[1]

1. Muhajjah- Page 182.

Āy'sha's scribe

Talhah was killed by the arrow, which Marvān had thrown to him.

The Venerable Prophet had announced, "O, Zobayr! Indeed, you will stand against Ali and will fight with him, while you will be considered as the oppressor..." I reminded Zobayr about the prediction of the Prophet to him; he soon changed his mind and left the enemy troop.

Then I reminded Āy'sha too, of the Prophet's words, when he had predicted about her journey in the future, and frightened her of its outcome and the consequences of her wicked plan, she became so remorseful and regretted so much her hasty actions that she bit her fingers, obsessively...

There and then, she summoned her scribe [Obeydullāh Nomayri] and ordered him. "Write down: "From Āy'sha, daughter of Abu-Bakr, to Ali Ibn Abi Tālib..."

The scribe said. "Forgive me, but my pen cannot comply with your wish and write that."

Āy'sha asked the reason, and he answered truthfully and simply.

"That is because Ali Ibn Abi Tālib is indeed the primary person, in all over the world! Therefore I should begin the letter with his [illustrious] name..."

Āy'sha agreed. "All right then! Write "To Ali Ibn Abi Tālib, from Āy'sha, daughter of Abu-Bakr."

She continued. "And then, I have not forgotten your kinship with the Venerable Prophet, and I am also well aware of your priority and

of all the numerous services that you have rendered to [Islām] and to the holy Prophet.

The only reason, which led me to take such actions, was based on my good intentions and the benefits that I wished to procure for my "Children" [i.e. the Muslims]. Therefore, if you give up, and let these two men [Talhah and Zobayr] be, I shall have nothing more to do more with you!"

These words are from a long letter that she ordered her scribe to write for me. However, I did not answer her until her death [in order that she may find an appropriate answer in that moment].

God Almighty had in fact reserved many goodness and blessings for me, so that I was victorious over them. I then appointed Abdullāh Ibn Abbās, as the new governor of Bassrah, and I myself returned to Kufah.

On that time, except for Shām [which was under Muāviyah's control], all the other states were under my complete control, and everything was secure and calm..."

[From now on, the Commander of the believers continues his speech, by speaking about Muāviyah's devilish plans and his opposition to him, until he comes to the point where he wants to recount about the battle of Seffeyn. He then ends his letter, with the sorrowful story about the "Khavārij" in the battle of Nahravān. We have included those stories in the next chapter].[1]

1. Al-Muhajjah- Page 183, 184.

Chapter Seven:

Memories From the days of war

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Memories From the days of war

The target

Sometimes, on the battlefields, where we were in the company of the holy Prophet, we had to stand and fight in front of our own fathers, sons, brothers and uncles... To fight and kill those members of our family was not only bitter for us, on the contrary, it increased our faith even more; because those actions were done for the sake of God and for the love of Allah, and we were constant in the face of difficulties and patient in our "Jihād" against the heretics.

Sometimes a man from our side would fight with a man, from the enemy side, and both used to fight like angry bulls, and each of them tried to give the Cup of Death to his adversary. Sometimes the victory was ours and sometimes victory went to the enemy.

That is why, God Almighty, by seeing our devotion and sincerity, bestowed victory on us, and vilified and humiliated our enemies; His Blessings continued until the Light of Islām illuminated all cities and countries around us.

I swear to my own life, that if our behavior and actions resembled your behavior and actions, today the Banner of Islām would not have flown so high in the sky, and its greatness and majesty would not have been as such... "[1]

1. Sharheh Nahjul Balāghah - Volume 2- Page 240.

Sacrifice

[The Meccan Muslims were under great pressure and had to bear great difficulties and tortures; they were even deprived of some of the most elementary aspects of life, such as security and calm; therefore, after many years, spent in resisting before the enemy,] the holy Prophet was ordered from God Almighty, to leave Mecca and emigrate [Hijrat]. After that, the Muslims also received the Divine Permission to emigrate], and then, they were ordered to fight the heretics.

[The Venerable Prophet's behavior in wars] was such that when the battle became fierce, and the battleground needed some fresh warriors, the holy Prophet used to send a warrior from his own family members, in order to keep his other companions and followers safe from any danger. In this way, he wanted to protect them from the sharpness of the enemies' swords and the painful arrows.

Obeydah on the battle of Badr, Hamzah on the battle of Uhud, both Jafar and Zeyd on the battle of Muteh were killed as Martyrs of Islām!

He whom I shall not name [i.e. he refers to himself] wanted eagerly and desperately to be honored with Martyrdom! More than anything, he wanted to be killed as a Martyr, alongside the holy presence of the Venerable Prophet, as the other Martyrs. However, it was destined that, those whom I mentioned earlier should go sooner than this one, to their final destination... While this other man's Martyrdom was still delayed.

As the result of their good deeds, which they had sent in advance to the Hereafter, God Almighty blessed them and bestowed His infinite Mercy and His Grace upon them.

I have never seen anyone, among the companions of the Venerable Prophet, who were more obedient, more attentive to the Commandments of God Almighty and those of His Prophet, more resilient, more patient and more enduring, than those whom I recalled, in the face of difficulties and adversities![1]

1. Behārul Anvār – volume 33 – page 112 – Part of this letter is addressed to Muāviyah and you can see it on Sermon 9 in Feyzul Islām's Translation.

The battle of Badr

The battle of Badr occurred on the seventeenth or nineteenth day of the blessed month of Ramadān, on the second year after Hijrat.

We had only three hundred and thirteen soldiers, with two horses and seventy camels...

On the other hand, the number of the soldiers in the enemy troops was nine hundred and fifty warriors; among that number, six hundreds of them were wearing suits of armor, and they mounted on hundred horses.

Many aristocrats and notables of Mecca were participating in that battle, and the Venerable Prophet had said to his companions. "This is Mecca who has sent its dearest men, to stand and fight against you!"

After a "man to man" combat, where six men from the Quraysh fought with each other, the two armies started the battle fiercely and passionately, and after a violent combat, the Muslims defeated victoriously the enemy. Victory belonged to Islām at last!

On that battle, the Muslims killed seventy warriors from the Quraysh tribe; while half of them [thirty-six men among the heretics] were killed by the powerful hands of [Hazrat] Ali himself; for the remaining half of the killed, Ali had fought alongside the Divine Angels and some other Muslims, and killed the rest of that number, mentioned above.

After the end of the battle, by the Prophet's command, Muslims threw in the cadavers of the Quraysh inside a well [called] Badr. The holy Prophet then went and stood in front of the well and declared. "O, those who are thrown in the well! O, Otbah! O, Shaybah! O, Omayyah! O, Abujahl! - in that moment, the Prophet called their

names, one by one - "Indeed, you were unkind and wicked as the relatives of the Messenger of God!

People knew me as an honest man, while on the other hand, you considered me as a liar! People gave me shelter, while you, on the contrary, expelled me from [my own city]! People helped and assisted me, while you on the contrary, fought against me...!"

Then the holy Prophet said. "And now, did you see that, that which God Almighty had promised you previously, came to be fulfilled? I myself found out that whatever my God had promised me before, is true."

Some of the companions of the holy Prophet, after seeing that scene approached him and asked him astonishingly. "O, Messenger of God! Did you just speak with the cadavers of the dead...?"

The Venerable Prophet answered them. "Indeed! They heard my words just as you heard them. The only thing is that they are unable to answer me. They heard clearly and understood well that God Almighty's Promise is true and inevitable."

[Apart from those who were killed, some of the Quraysh, [around sixty- eight of them], were taken as prisoners of war, by the Muslims; they could free themselves, by paying a ransom. You can read the full story of those incidents, on the "History of the Prophet of Islām"].

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1. On the night before the battle of Badr, I saw Khizr. I asked him to teach me a special invocation to God, so that we could achieve victory, over our enemies.

He instructed me. "Say. "Yā hu, yā man lā hu, illā Hu!"

The next morning, I quickly went to see the holy Prophet, and told him about my dream [vision]. He said. "O, Ali! He taught you the "Sublime Name" of God [Ismi A'azam]."

That day, I was constantly repeating that invocation during the battle.[1]

2. We faced the enemy in a way that from among us, only Mighdād had a horse for himself; the night before the battle, everybody from the close companions of the Prophet and all the soldiers were fast asleep, while the Prophet of God was awake the

1. Behārul Anvār – volume 3 – page 222.

whole night through. He spent all the hours of the night, praying and invoking Allah, and performing Prayers under a tree.[1]

3. On the day of the battle of Badr, when I fought with the enemies, after a while, I returned beside the Messenger of God, in order to see how he was doing. I found him in the state of prostration, while he was saying, "Yā hayy! Yā ghayyum"! [O, the Living, O, the Self-Subsisting! O, Eternal!]

Therefore, I went back to the battlefield and kept on fighting the enemy.

After a while, I decided once again, to go back and visit the Venerable Prophet, but again I found him on that same prostrated position, repeating that honorable invocation. That situation continued, until we gained victory over our enemies.[2]

4. On the battle of Badr, I was truly astonished, by the courage of the Quraysh warriors! [Especially after] I killed Valid Ibn Otbah, and my uncle Hamzah killed [the other] Otbah, and after I had participated in the killing of the other son of Otbah, who was none other than Shaybah.

Therefore, when Hanzalat Ibn Abi Sofian attacked me, I gave him no respite and I quickly stroked his head, in a manner that his eyes jumped out from his face, and he died instantly.[3]

5. During the battle of Badr, when the sun rose and lighted everywhere, the combat between the Muslims and their enemies got fiercer, in a way that the two armies clashed and mixed together [in a manner, that it was impossible to recognize friends from enemies].

I followed someone from the enemy camp, to fight against him; suddenly, I saw one of our friends, Sa'ad Ibn Kheysamah who was fighting with a man from the enemy camp. Both were standing on a sand dune, facing each other; after a while, Sa'ad was killed by the brutal strike of that warrior, and soon became a Martyr. The soldier, who had killed Sa'ad, covered with a suit of armor was sitting on a horse. Upon seeing me, he recognized me.

He quickly got off from his horse and said. "O, son of Abu Tālib! Come and fight with me!"

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1. Ershād- Volume 1- Page 73; Behārul Anvār – volume 19 – page 279.
2. Al Ma'deh - Page 363.
3. Ershād- Volume 1- Page 75; Behārul Anvār – volume 19 – page 280.

I walked towards him, and he towards me.

I saw that because of my height [which was shorter than he was], and the fact that he was standing on a higher place, I had to walk back some steps, in order to benefit from an equal position while fighting him.

That fool thought by mistake, that my action had been out of my fear and that I was running away from him! He asked me mockingly. "O, son of Abu Tālib! Are running away, per chance?!"

I replied. "He, who went a step back, shall soon come back!" [This is the literal translation of a proverb, mentioned in this hadith].

When I stood on a firmer ground and readied myself for the combat ahead, he suddenly hit me. I defended myself as best as I could, with my shield; then his sword was suddenly stuck on my shield, and while he was desperately trying to free his sword, I struck him on his shoulder, and because of my powerful strike, he shook so hard that his armor was divided in half.

I thought that after that violent and painful strike, he would be unable to continue his fight against me, and that he would soon die. However, suddenly, I saw the flash of another sword from behind myself, so that without any hesitation, I quickly bent my head down, and the sword, which was coming swiftly from behind my head, clashed harshly on the head of my enemy and smashed both his head and his helmet. He who had given that blow shouted firmly.

"Take that blow, O wicked heretic! It is I, the son of Abdul'muttallib!"

When I turned to look at him, I saw that he was none other than my dearest uncle, lord Hamzah! The man who had been killed was Tai'mat Ibn A'di."[1]

1. Behārul Anvār – volume 19 – page 338.

Chapter Eight:

Tales about the others

The battle of Uhud

On the seventh day of the month of Shawwāl of the third year after Hegira, the battle of Uhud took place... The number of the Islamic army was at first, a thousand soldiers, but then it was reduced to only seven hundred soldiers.

The enemy army was composed of three thousand men; seven hundreds of those men were equipped with all kinds of armaments and suits of armors. The number of their horses was two hundred and they had more than three thousand camels...

The goal of this war was to resist before the Quraysh attack, for they wanted to destroy the Islamic army for that which they had been able to do to them during the battle of Badr. The result of that battle was the apparent victory of the enemy [Quraysh], and the Martyrdom of more than seventy Muslim warriors who had been among the greatest men in the Islamic army...

At first, the development of the battle was such that everyone was certain that victory would belong to the Muslims. That was because from the very beginning of the battle, the Quraysh had already lost eleven of their banner holders, and this fact had brought on a great panic among the Quraysh, so that nearly all of them had begun to run away from the battlefield... In fact, if Alghamah's daughter had not taken hold of one of their banners, and the Muslim archers in their turn had not left their posts inside the rocks, victory would have surely belonged to the Muslims...

Unfortunately, the enemy, after their first reaction, got hold of their fears, and once again, lined the soldiers. At the same time, the archers who had to remain in their posts, at all cost, forgot completely that which the holy Prophet had ordered them to do. He had told them. "You should not... I repeat, should NOT leave and abandon your posts! Even if you saw us killed by the enemy, do not come to our help! And if we reached victory and were beginning to collect the spoils of war, do not join us at all!"

As a result, the outcome of that battle was in the enemy's benefit, and victory belonged to the heretics...

It was in this very battle that the enemies threw stones at the holy person of the Prophet and wanted to lapidate him. They also broke one of the holy Prophet's teeth and wounded his holy face, so much that blood began to rush out and flow down his face. Ali used to pour water over the wound and Fātimah washed the open wound, but the bleeding would not stop. Therefore, at the last resort, Fātimah burned some hay and put it on the wound, so that finally the bleeding stopped.

One of the most tragic events that took place on that day was the Martyrdom of lord Hamzah [the holy Prophet's uncle]. The other person was none other Hanzalah.[1]

It was in this very battle that Abu Sofiyān, only moments after the battle had cried happily and passionately:

"War and victory take turn! Our victory today is a response to our defeat in Badr!"

The Prophet too had replied. "[You are wrong!], you and us are not equal. Our dead are in Paradise, while your dead are in Hell..."[2]

1. The Meccans not only attacked us violently, but they had also

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1. He was a young man who had married the night before the battle of Uhud, with the holy Prophet's blessing. The young man had gone to his honeymoon and then first thing in the morning, he had participated in that fateful battle. Afterwards, the Prophet said that as the young man had not had any ablution before coming to the battle, he had seen the Angels coming down and washing his remains with the Heavenly water of Paradise, and then transporting t his soul to Paradise, as a young Martyr. [the translator].
2. Tārikheh Payāmbarē-e Islām – page 306.

brought men from all the Arab tribes, either those who had been their equals, and those who had been their subordinates. All were against us! They had a great army, with many soldiers. In fact, this battle was only to avenge the death of those, killed in the battle of Badr and to compensate for their heavy defeat in Badr.

The holy Prophet who had been informed of the wicked plan of the enemy, placed his men in the passage in the rocks, in mount Uhud and prepared his camp in that place.

The heretics upon arriving in that place, attacked us suddenly, and some Muslims were killed and those who remained alive were defeated, and dispersed themselves by running away from the battlefield. The Muhājir and the Ansār [Emigrants and Helpers] ran away towards their houses inside Medina. They lied and claimed that the Prophet and his close companions had been killed. I was the only one who remained with the Messenger of God.

God's Grace and Mercy was upon us and we could stop the enemy's advance towards us. On that day, I was standing in front of the holy Prophet and defended him with my own life, and at the same time, I fought the enemy. I was wounded in seventy different parts in my body. [In that time, the holy Prophet showed to everyone, the wounds that I had all over my body].

That day, I was blessed into showing my servitude and I dearly hope that God Willing, I shall receive my reward from my God!

In the battle of Uhud, because of the weakness and avidity of some of the Muslims concerned, the outcome of the war was for the benefit of the heretics and the excellent opportunity flew away from the hands of the Muslims. This made the enemy become proud and arrogant. A man by the name of Ommayat Ibn Abi Hazifah came to the battlefield, while he was extremely armed and his suit of armor was made of iron. Except for the glare in his eyes, no one could see anything of him, because his whole body was covered.

He invited someone from our camp to come and fight with him. He used to repeat. "Today is to compensate for the battle of Badr!"

From the Muslim camp, someone dared to stand up and fight with

him. After a while, this Muslim became a Martyr, killed by a wound from him.

I decided then to fight him. I attacked him strongly and gave a blow to his head. However, he had put on a helmet and another special helmet underneath it as well, so that my sword could not wound him. At the same time, he was much taller than I was and he dominated me. He hit me with his sword; fortunately, his blow came down on my shield and it got stuck in it! His armor was not protecting him enough in that moment, so I took advantage and with one single blow, I cut off his two legs at once and he fell down.

However, the insolent strove so hard that he could finally liberate his sword from inside my shield and once again, began attacking me brutally!

I suddenly saw that his armpit was showing from inside his armor. With one hard blow, I relieved him of his tenacious efforts to kill me.

3. I swear to God! Do you know someone from among you, who did that which I did with nine men from Bani Abd'ldār tribe...? All of them were chiefs of tribes and banner-holders, and I killed them all by myself!

[Do you also remember?] Savāb Habashi, who was their slave, suddenly began to run and come in the battlefield to avenge the death of his masters. He used to shout. "In order to avenge my lords and masters that I have come to lose, I shall murder Muhammad and will do no less than killing him with my own hands!"

His eyes were like bloody bowls, and his mouth was angry and you were all running away from him. In that moment, I came face to face with him and fought him valiantly! When Savāb wanted to get near to me, he appeared to me as a horrible monster!

The combat began, but no more than two blows were exchanged among us! The swiftness of my sword was such, that in the blink of an eye, I cut him in two! Half of his body with his legs and feet remained on the ground, while the other half fell in the dust. The Muslims looked at him and began to laugh in front of his death...[1]

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1. A part of the words above, were uttered for the ears of the candidates for the Caliphate, on the day when the Council began.

4. At the height of the battle in Uhud, my sword was broken in two. I returned from the battlefield, and went straight to the Messenger of God and said:

"O, Messenger of God! A man is forced to fight with a sword in his hand and mine has just been broken..."

The holy Prophet of God gazed around him, and suddenly saw a dry branch of a palm tree. He took it in his hands and moved it and it suddenly became like a sword. He then gave it to me. The sword that you now see [in my hands] is the same sword, called "Zulfaghār". Whenever I hit with this sword, it cuts my adversary in two![1]

5. During the battle, an arrow went right through the eye of Ghitādat Ibn Rabi, so that his eyeball fell over his cheek. He ran towards the Prophet with that wound and asked him to heal his wound. The Prophet of God took his eyeball in his hand and placed it once again inside the empty cavity and he was soon healed. The strange thing is that that wounded eye became even sharper than the other eye!

6. During the battle of Uhud, I had sixteen deep wounds, so that because of only four of those serious wounds, I fell down on the ground.[2] Each time I fell, I saw a very handsome man with a beautiful face, with long, silky hair, which hid his ears and who smelled of a very sweet fragrance appear beside me. He would take my arms and help me get up. He would then say. "Get up and attack the enemy! For you are always obeying God and His Messenger, and both of them are indeed most pleased with you!"

When I went beside the Prophet, I told him about my encounter with that handsome man. He said to me. "O, Ali! May your eyes be illuminated, for he was none other than Gabriel..."

7. On the day of the battle, when people dispersed from around the Prophet and left him alone and helpless amid the enemy attack, I was so troubled and so agitated about what had happened that I did

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1. There is another hadith concerning his sword and the way he got hold of it.
2. The Prophet said to the two women who were acting as nurses and were called Ommē Salim and Ommē Atiah. "Heal Ali's wounds!" They replied. "It is indeed impossible! For each time that we touch a wound in Ali's body, another wound in Ali's body bleeds terribly!" When the Prophet saw that, he came near Ali and put his own holy hands over his wounds and Ali was healed instantly and miraculously. [Rāhē Muhammad – volume 1 – page 286].

not know what to do! My state was like the state of he who had no control over his passions and his soul anymore... I was standing before my lord and master, and I fought with all my might against the enemy and chased them away from his holy person. After a while, I returned to the back, to see how he was. I could not find him however, and suddenly very anxious and worried, I kept asking myself where the holy Prophet had gone indeed...? I did not think for one second that he had run away. It was preposterous and meaningless to imagine that the Prophet would run away from the battlefield. In like manner, there was no possibility whatsoever, that he may have been killed, for if he had been martyred, one should have seen his holy remains among the dead...

Therefore, there was no doubt that they had taken him to the skies [Heaven] and that we were deprived of his holy, dearest presence forever...! I was so angry and so frustrated that I took out my sword and broke it there and then! I said to myself. "Now that he is no longer among us, I shall fight the enemy so hard that I shall die in the battlefield!"

Then I threw myself among the enemy lines and made them all run away from me. After the enemy vanished before my eyes, I suddenly saw that the Messenger of God had fell down, as though some weakness had taken over his holy person, or maybe even fainted...!

[I knew later that he had fallen down and had remained so, during the whole time the enemies had attacked us]. I ran towards him, and took his head gently and put it on my lap. He looked at me and asked. "O, Ali! What have our people done?"

"They turned their backs on the enemy and became heretics, by leaving you behind, amid the enemy... Then they ran away...

In that moment, the Prophet saw that a group of the enemies was going to attack us by surprise, so he ordered me. "O, Ali! Turn them away from my person!"[1]

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1. Ibn Abel Hadid writes. "The group that had attacked to kill the Prophet were more than fifty men: and while Ali was on foot, he was trying hard to disperse them from around the Prophet. However, they regrouped swiftly and attacked once again; each time, Ali tried to chase them away, and this effort was repeated many times. He then narrates the descent of the Archangel Gabriel and writes. "Apart from that, which, by historical standpoint is absolutely true, I have also read in the manuscripts of the book

I attacked them and dispersed their group, so that everyone was running away to a different place. The holy Prophet then said. "O, Ali! Do you hear the voice of "Rizwān" [i.e. the Archangel Gabriel] in the skies...? He is singing your praises in Heaven and does nothing but that...! He says. "There is no sword like Ali's sword! And there is no noble knight, like Ali himself!"

In that moment, I thanked God, and cried from happiness for the great honor that God had bestowed on me!

On Monday, on the seventh or fifteenth day of Shawwāl of the third year after Hegira the battle of Uhud came to end; the Prophet returned to Medina and spent Sunday night in the city, while all the Muslims were tending to their wounds or taking care of the other wounded soldiers...

After the Prophet had performed his Ritual Prayer of the morning [of Sunday], he heard that Abu Sofiyān's army had returned to Mecca, after their victory. When they arrived at the region of Ruhā, they regretted their return and decided to return once again to Medina, to destroy all the remaining Muslims![1]

8. When this news reached the Prophet, he quickly ordered his defeated and exhausted army, to prepare themselves for another battle.

However, he announced to the inhabitants of the city. "Only those who had participated yesterday, in the battle of Uhud, and who have been wounded should accompany me!" Therefore, those who had run away and/or remained sound and safe, without having suffered any wound were not permitted to go along with the Prophet.

Thus, the holy Prophet began to march again, along with his wounded soldiers; they reached a place, by the name of "Hamrā al-Assad" [with a distance of eight miles from Medina] and made their camp.

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entitled "Ghazāvat" [i.e. The Battles] by Muhammad Ibn Is'hāgh, that Gabriel had descended. I even asked my teacher, Abdul'wahāb Sokayneh, about the authenticity of this fact and he replied that it was a true hadith. I asked him. "Then why have the six writers of the "Sahih" ignored to mention this great fact?" He answered me. "Do you think that all the "Sahih" are collected in the "Sahāh Sette"...? We have many hadiths in many "Sahih", which are not mentioned by the writers of "Sahih" in their circle." [Sharheh Nahjul Balāghah – volume 14 – page 211]

1. "Tārikheh Payāmbarē-e Islām" – page 344.

The news reached the Quraysh army and soon they were frightened to death [Especially upon hearing about the great resistance and courage that the wounded soldiers of the Islamic army were ready to show. Maybe even they were thinking that the Prophet had brought along, new men from Medina, ready to fight against them].

During that time, the Quraysh army met with a traveler who was going to Medina. This man was no other than Na'im Ibn Massud from the Ash'ja tribe.

Abu Sofiyān told him. "Now that you are going to Medina, turn around a bit, in your way, and go to Hamrā Al-Assad [where the Islamic army had camped] and frighten Muhammad! Tell him that while you were heading to Medina, you saw Abu Sofiyān's army and that he was doing this and that [such as bringing with him new warriors, from all the Arab tribes, and thus, forming a great, powerful army] and that it would be better if they turned the bridle of their horses and went back to Medina. That it would be much better not to endanger his life... Anyway, frighten them well! And if you do that, and prevented them from coming to our pursuit, you shall have ten young camels as your reward!"

Na'im Ibn Massud accepted and went to Hamrā Al-Assad and told that which Abu Sofiyān had instructed him to say. He then addressed the companions of the Prophet and said. "Tomorrow morning, you shall come face to face with an army so powerful that you will not be in measure to stand up before them! Therefore, listen to my warning and trust my good judgment and my good intention towards you and return from where you have come..."

The companions of the Prophet answered him. "God is Sufficient and He is indeed the Best Protector! As for you: know well that we do not fear them whatsoever!"

Here, the noble verse [173] of the surah "Āli-Imrān" was sent down. "*Men said to them. "A great army is gathering against you!" and frightened them; but it [only] increased their Faith: they said. "For us, Allah suffices, and He is the Best Disposer of affairs*!"

[The Prophet and his companions waited a long time for that

army to get closer to them, but nothing happened. They lighted fire hundred fires in five different places, so that those lit fires could be seen from miles away, and their voices was also heard from afar. Finally, the Messenger of God and his companions returned to Medina, after three - or according to another hadith - five days of waiting].

The battle of Honay'n

1. When we were returning from the battle of Honay'n, we came to a great ravine, full of torrential water. We measured the depth of the water. We saw that it was fourteen times longer than the normal height of a man. [On seeing this, the companions became worried] and told the Prophet:

"O, Messenger of God! The enemy is at our tail and this ravine, before us is full of water!" In fact, it was just like what the companions of Moses [Mussā] had said, after they had seen that Pharaoh's army was at their pursuit, "*[Now,] we are sure to be overtaken [by Pharaoh's army]!*" [Al-Shu'arā - 61]

The Prophet dismounted his horse, and began invoking God Almighty.

"O, Lord! You have manifested for each one of Your Prophets a Sign [Āyāt]. Therefore, show us a manifestation of Your Power and Might as well!"

He then mounted his horse and went in the direction of the water. He said aloud. "In the name of Allah, mount your horses and everyone, those on foot and those who mount a horse, follow me...!"

The companions did just that and passed the water, and no one's feet [whether man or beast] was wet by the water![1]

2. Abdullāh Ibn Obeyd was wounded during the battle of Honay'n and one of his hands was cut off. The Prophet took his cut off hand and put it on the empty place and the hand was once again whole, in a

1. Behārul Anvār – volume 10 – page 38 and volume 17 – page 285.

way that afterwards, no one could see any difference between this hand and his healthy hand![1]

3. During that battle, the Prophet took a stone in his holy hand and as soon as he did that, the stone began praising Allah. The Prophet ordered it then to be pierced. The stone cut itself in three parts, and from each part, one could hear its cry, praising Allah. We clearly heard each stone, praising God Almighty, and each of the praises was different from the other two praises.[2]

4. The spoils of war, which came into the possession of the Muslims, were divided among the people under the supervision of the notables and the Prophet himself. Suddenly, a tall man with a curbed back approached and greeted the assembly. He wore a woolen coat and one could see the signs of prostration on his forehead. However, he had not greeted the holy Prophet, as he should have, nor greeted him, apart from the others. He then began talking and said. "I was witnessing the division of the spoils of war..."

The Prophet asked him. "And how was it?"

"It was not based on justice and equity!"

The Prophet was annoyed. He said. "Woe on you! For if I act not justly, who would then...?"

Some of the Muslims got up to respond the impolite with harsh words, but the Prophet said. "Leave him be! Soon, a group of men will gather around him, who would resemble an arrow, that has been thrown, and they too shall exit from Religion! After I am gone, God Almighty shall destroy him by the hands of His most beloved creature [i.e. Ali]![3]

1. Ehtedjādj – page 224.
2. Behārul Anvār – volume 17 – page 296 and volume 10 page 48.
3. Ershād – volume 1 - page 148.

The battle of Khandagh

The battle of Khandagh [or Ahzāb] took place in the month of Shawwāl, in the fifth year after Hegira. They have said that the enemy army was composed of twenty-four thousand soldiers, and this great number had been reached, because of the alliance of all kinds of Arab and Jewish tribes. In that difficult battle, the coalition [alliance] of the enemy tribes made this battle, known as the battle of Ahzāb [Parties].

The Messenger of God was informed about this coalition, and he turned to his close companions and heard their councils: should they stay in Medina and dig a trench, all around the city, or get out of the city, and fight against them, whenever they would come face to face with them?

At last, Salmān's suggestion, on digging a trench was approved by all, and the Prophet positioned his army, composed of three thousand men, at the foot of a hill called Sal', so that the mountain was behind them. He then chose someone as his successor in Medina and along with his soldiers went to dig the trench as quickly as possible.

The Muslims began their work with great effort and the Prophet himself used to help and assist them. He even transported the earth upon his holy shoulders, in great haversacks.

Each section of the great trench was given to a group of Muslims. The Messenger of God ordered each tribe to work on a specific mileage, and they had the duty to dig that space, given to them by the holy Prophet himself. Each group of ten men had to dig forty "zarā" [a unity used by the Arabs of that period].

Finally, the digging was finished after six days of hard labor. Of

course, the major parts of Medina were composed of interrelated buildings and therefore, the enemy could not attack those parts, in order to invade the city. The trench was dug only in places where one saw the possibility of an invasion from the enemy.

The length, or width, or depth of that trench is not known exactly. However, some writers have given us approximations; some say its length was around five and a half kilometers, while its width was around ten meters and its depth around five meters.

To jump that width was an impossible task, even for the best of horses. However, someone by the name of Amr Ibn Abdevod accomplished such a difficult task and jumped this width! [Anyway, the enemy wanted at all costs to find a narrower width, in order to jump over the other side...

Ibn Hishām has been reported to say. "Muslims were doing that hard labor each day, and by nighttime returned to their homes. However, the Messenger of God had a camp over a hill and spent his nights in there."

Soon after the trench was dug, the enemy arrived. Suddenly, an ocean of countless soldiers surrounded Medina! Then the Muslims' anxiety and worry reached its apotheosis... Fear began to penetrate inside their hearts, so that even some of the close companions of the Prophet felt that fear inside their hearts; they did not trust their God or their Prophet, and it was then, that the Hypocrisy and the enmity [Nifāgh] of the Hypocrites [the enemies of God and His Messenger] manifested themselves, finally...

Someone from among them said. "Muhammad used to give us the Good News about the treasures of Khosrō and Caesar! But today, we cannot even dare to go outside our houses to pee..."

Some others went to see the Prophet and told him. "O, Messenger of God! Our houses are in danger of attack... Let us go back to our houses, outside Medina!"

The city was under siege for a whole month, and during that time, no battle began. Sometimes, the enemy would throw an arrow towards the Muslims... At last, Amr Ibn Abdevod reached the other side of the trench. His force and might was considered as powerful as a thousand soldiers joined together. He invited a warrior to fight with him, and

was soon killed by the powerful hands of Ali.

With his death, the outcome of the war changed for the benefit of the Muslims, and the invaders soon had to return home, very much humiliated and frustrated by the turn of the events...

It was in that moment that the Messenger of God declared. In the battle of Khandagh, Ali's blow was far better than the worship of all the Djinns and Mankind, all together!"

He also declared. "Now it is our turn to go and wage war against them! Now is the way round!"

He also announced. "Today, Faith stood before Heresy!"[1]

1. Tārikheh Payāmbarē-e Islām – page 378; Ershād – volume 1 – page 94-109.

The most famous Arab champion

Along with some of the Arab tribes, the Quraysh joined their forces together and made a lugubrious coalition to destroy finally the Messenger of God and his close companions and all the descendants of Abdul'muttallib...

For that reason, they began their march to reach Medina and camped near the city in question.

They were 'glad of that military expedition and had already predicted a great victory for their army!

Until the Archangel Gabriel, descended from Heaven and informed the Prophet of their plot and their conspiracy.

The Prophet put into execution the plan for digging a trench around the city of Medina, in order to defend his Ummah [the Emigrants and the Helpers] along with his close companions. After the trench was dug, the Quraysh arrived and surrounded the whole city with their great numbers, while they were standing on the other side of the trench. They saw themselves in a better position than us, and thought us weak and powerless, so they threatened us incessantly.

At the other side of the trench, the holy Prophet was inviting them to Allah's obedience, and embracing Islām willingly. Sometimes, he would even address them for the sake of the bonds of kinship, and ask them to stop their wickedness. However, the Quraysh and their companions renounced them and showed their enmity...

On that particular day, the most famous champion among the Arabs [Amr Ibn Abdevod] who was very renowned began to speak. He was shouting in fact, like a crazy camel, and he groaned and cried

loudly and praised his worth and wanted someone to come and fight with him, from among the Muslims.

He used to brandish his spear and his sword high in the air, in sign of his next victory...

No one dared to fight with him, for no one hoped to be able to defeat that terrible warlord!

On the other hand, Amr was not endowed with great virility, chivalry or nobility of soul to get rightfully excited; at the same time, he lacked faith and inner perception in his soul to refrain himself from committing such a mistake...

Finally, the holy Prophet ordered me to get up and with his holy hands knotted a turban on my head. He then offered me his own sword [Zulfaghār] and sent me to the battleground...

The women of Medina, who had heard about the terrible renown of that warrior, and knew of his courage and mighty force, began to cry for my sake, for they believed that soon, I would be vanquished. However, God's Will was something else, and He willed that I should dominate him and then kill him. Of course, he too hit me hard on the head [here, Hazrat Ali showed the scar he had received on his head to the audience]!

The heretics recalled well my courage and my war craft. After I killed Amr Ibn Abdevod, - who had had no one, resembling to him in the entire Arab lands! – were forced to accept their defeat and returned to Mecca, much humiliated and vilified...[1]

1. Khissāl – page 417 – Behārul Anvār – volume 20 – page 243 – and volume 38 – page 171 – Ikhtisās – page 160.

Election

When I came face to face with Amr Ibn Abdevod, he asked me. "Who are you?"

I said, "Ali Ibn Abi Tālib!"

"Well, you are indeed a worthy fighter! In the past, your father and I knew each other well, and there was a friendship between us. That is why I do not like the thought of killing you... Go back then!"

I said. "[I have heard] that you have vowed to your god that if someone were to propose you three things, you would choose one of those three things... Is that so?"

"That is so, indeed."

"First of all, I want you to embrace Islām and attest to the Oneness of Allah and the Prophetic Mission of His Messenger, and accept all that he has brought from His Lord."

He said. "Let me know of your second proposal [for this first one is impossible]."

"Go back to where you have come from."

"In that case, what would say the Quraysh women?! That I have been afraid of you and gone back home?! [I swear to my god that I will not do something to make those women blame me!]"

"Then dismount your horse and come on and fight me!"

"I accept this last proposal!"

He dismounted and a combat began between us. We hit one another with hard blows. His blow to my shield destroyed it and it

descended right on my head! [However, I was not wounded seriously].

Then it was my turn to give him a blow, so that his armor was torn open, and his thighs appeared from under the armor. Finally, God killed him with my hands.[1]

1. Khissāl – page 669. They have written that when Ali dominated Abdevod, he did not kill him instantly, as he would have done it. He got far from him. After a moment, he returned and finished him off. When he returned beside the holy Prophet, the Messenger of God asked him the reason for his delay. Ali replied. "He insulted badly my mother and threw his saliva on my face. I was afraid I might kill him for my personal feelings; I feared that I might not kill him for Allah's agreement. Therefore, I got up, left him to calm my anger. Then, I killed him for Allah's Satisfaction. [Behārul Anvār – volume 41 – page 51]

The battle of Khēybar

The fortress of Khēybar was one of the most important Jewish bases in the entire Arab peninsula.

The Jewish had built their fortress up on a mountain, and all around it had dug a trench. There was a mobile bridge from the other side of the trench, and when there was a need, or when they feared for an enemy attack, they used to haul it in the air.

The Prophet began to march towards Khēybar, in order to attack them and destroy the enemy's base.[1]

The historians have said that there were ten fortresses all together, and each one of them had a special name.

After taking possession of each fortress, the Messenger of God was met by a Jewish man who had come from a place known as Fadak. It was a small village, nearby. The man was a representative of the entire Jewish community of Fadak. He asked the Prophet to be merciful and indulgent towards them, and to exile them only. He asked the Prophet not to kill them...

The Prophet accepted graciously, and no Islamic army went to Fadak. Therefore, that region became the property of the holy Prophet himself, who became its sole owner. Therefore, no Muslim had any part from that village.

The Prophet in his turn, offered Fadak to his beloved daughter, Lady Fātimah.[2]

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1. Rāhē Muhammad – volume 1 – page 294.
2. Tārikheh Payāmbarē-e Islām – page 506.

The victor of Khēybar

1. O, my Jewish brother,[1] thus, we attacked Khēybar - which was the city of your brothers in religion - along with the Messenger of God. They had with them other Jewish men and valiant, courageous warriors from the Quraysh. The enemy with an army of infantry [foot soldiers] and cavalry [men on horses] was standing before us, as solid as rock...

They had placed themselves in the most solid and most secure places, behind trenches, and each of them used to shout loudly that we choose a warrior from among us, to fight with their warrior. Unfortunately, those who went to fight with them never returned among us... They were all killed, some way or another.

Finally, the fire of war was heated up to the maximum and all eyes became full of blood. Everyone only thought of saving his own life!

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1. Hazrat Ali was addressing a Jewish erudite. The Jewish man had asked Ali to talk about those days, and before a multitude of men, Ali made this famous speech. We are only writing the most crucial points of this unforgettable speech. One should also mention that the humble translator of the present book has translated a book entitled "The sufferings of Hazrat Ali" into English, which narrates thoroughly the meeting of that Jewish erudite with Hazrat Ali in Kufah, in a very beautiful story, narrated by Hazrat Ali himself. One should point out that that Jewish man became a Muslim after he heard the most important events of Hazrat Ali's life, and was a fervent follower of the Commander of the believers, very devoted to him. You can read that story inside a compilation of five different stories about the lives of "Ahlil Bayt", which is compiled under the title "Embraced by the Light of Vēlāyat", which has been kindly published by the International Centre for Islamic Translation and Publication "Al-Mustafā" [Qom]. [Notes of the translator].

My companions-in-arms [who were all frustrated and disillusioned] were looking at each other; suddenly, they saw me and with one shout, cried in unison. "O, Abul'Hassan...! Get up! Go and fight them!"

The Prophet helped me to my feet [and ordered that we attack the enemy trenches]. I galloped all by myself, alone and solitary, and killed whoever came into my view and faced me! Like a savage lion that cut its prey to pieces, I too, massacred violently their champions...

With my incessant attacks, I made them retreat inside their fortress. Then I practically "took off its hinges" the great Portal of the fortress of Khēybar with my bare hands and entered it, alone...! I killed every man who came upon me, and took into captivity every woman who came into my view! With God Almighty's Help and Assistance, I was finally able to put an end to that terrible battle, all by myself!

2. I swear to God that the action of taking the Portal of Khēybar off its hinges and throw it then to a distance of more than forty "zarā" was not a thing, that a human being could have done by himself! It was made possible only by a Celestial Force and a soul that was illuminated brilliantly by His God!

The friendship of God and of His Messenger

1. [The conquest of one the numerous fortresses of Khēybar became a difficult task to accomplish. The holy Prophet had sent one by one, Abu-Bakr and then Omar to conquer it, but to no avail. The fortress would not submit itself to us, and each time, the Islamic banner returned with a defeated air...];[1] Omar would put all the blame on his soldiers and called them cowards, while his companions in their turn called him coward...

The holy Prophet declared at last. "Tomorrow, I shall give this same banner to another man. God has decided that this conquest be accomplished by his hands. He never flees before the enemy, and he loves dearly his God and God's Messenger, and God and His Messenger too love him dearly!"

The next morning, he said, "Call Ali, to come to me!"

His companions answered him. "He is in great pain because of his eyes, so much so that he cannot even open them!"

The holy Prophet ordered his men. "Bring him to me." [With great difficulty, I was brought before the holy Prophet]. I stood before him, with great respect. In that moment, the Messenger of God healed my eyes with his holy saliva and prayed in this manner for my sake. "O, Lord! Take off the burning and the difficulty of any heat and any cold from his person!"

By the grace of that Prayer, from that day on, I do not feel the sufferings of any heat or any cold in my person!"

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1. Tārikheh Payāmbarē-e Islām – page 504 according to Ibn Is'hāgh and Ibn Assir and Ibn Hazm.

Anyway, I took hold of the Islamic banner and attacked the Jewish fortress, and God Almighty defeated them, and made this thing happen by my hands! Indeed, victory and conquest were made possible, by my hands, for the sake of all Muslims![1]

2. In the battle of Khēybar, I was wounded in 25 different places in my body... With those wounds, I went see the Prophet. When he saw me, he began to cry sadly. He then gathered some of his teardrops and put them on my wounds. I was relieved of my pains at once...[2]

1. Behārul Anvār – volume 21 –page 20 – Khissāl – page 659.
2. Esbāt al-Hodāt – volume 1 – page 276 – Eh'ghāgh al-Hagh – volume 8 – page 33.

Marhab's killer

Marhab was a valiant Jewish warrior. He came to the battleground and began to praise his feats and exploits. He would praise himself in this way:

"I am the one that his mother named as Marhab!

I am forever ready to fight, and I am an experienced warrior. Sometimes I fight with my spear and some other times with my sword!"

I went to fight with him.

Marhab had polished a stone and placed it on his head, in order to defend himself better. In fact, he used it as a helmet, for his head was truly enormous, and no helmet could be placed on his head! With a hard blow that I gave on his head, the stone was cut into pieces, and the blade of my sword hit his head and he was killed instantly.

Dust under one's feet

The day I conquered the fortress of Khēybar and opened up its Portal, the Messenger of God spoke gravely to me. He told me, "If it were not for the fear of what certain men, from among my Ummah might say about you, - which resembles that which the Christians had said about Jesus - , I would have declared in your praise, that wherever you shall walk, people should gather the dust under your feet, as a relic! They should then use the water used by you for your Ablution, as a healing relic...

However, this honor should be enough for you to know that you are from me, and I from you! You should inherit from me, just as I would inherit from you! Your position and rank before me is just like the position and rank of Aaron [Hārun] towards Moses [Mussā], with this exception that after me, the string of "Nobovvatt" [Prophetic Mission] shall be cut. You are the one who shall pay my debts, and fight the heretics for the sake of my Tradition and my Precepts, and on the Day of Judgment, you shall be the closest to me..."

Those days and these days!

In the event, which led to the peace process of the "Treaty of Hoday'biyah": when the heretics prevented the Prophet and his companions to enter Mecca and prohibited them from performing the Pilgrimage of Hajj and entering Masjidul'harām to perform the Pilgrimage of the House of Allah, a Treaty was concluded between the holy Prophet and the Quraysh heretics.

On that day, I was the scribe. I wrote then:

"O, God Almighty! We shall begin with Thy Glorious Name! This is a Treaty between Muhammad, Messenger of God and the Quraysh."

Their representative, a man named Soheyl Ibn Amr objected to this and said. "If we too had believed that Muhammad is the Messenger of God, we would not have had any quarrels with you! Moreover, we would have obeyed him...! Therefore, erase the word "Messenger of God" from beside his name and write only: Muhammad Ibn Abdullāh!"

I replied. "Even if this does not suit you well, however, he truly is Mohammad, the Messenger of God and I swear it to Allah!"

The Prophet replied, "O, Ali! Write whatever he wishes you to write! For a day shall come that you too will have to face such a thing..."

[According to another hadith, Ali had objected:]

"O, Messenger of God! My hands have not the power to erase the word "Messenger of God" [Rassulollāh] from your name!"

The holy Prophet said. "Then put my hand over the manuscript

and let me, erase it..." I put his holy hand on the word "Messenger of God" and he erased the word.

[After many years had passed, History was repeated once again...], on the day when I wanted to write the Peace Treaty between the army of Shām and myself, I wrote:

"In the name of Allah, the Compassionate, the Merciful! This is a Treaty between Ali Ibn Abi Tālib, Commander of the believers, and Muāviyat Ibn Abi Sofiyān..."

In that precise moment, Amr Āss objected harshly and said. "If we had accepted you as the Commander of the believers, we would not have quarreled with you! Your name and that of your father are sufficient. Erase then the word: "Commander of the believers"..."

That day, I recalled that which the holy Prophet had said to me and found it so true...!

It is very strange and interesting that today, Muāviyah is in the place of the Quraysh heretics, and Ali is in the holy Prophet's place! And Amr Āss is in the place of Soheyl Ibn Amr, and the word "Commander of the believers" is in the place of the "Messenger of God"..."[1]

1. Behārul Anvār – volume 20 – page 356.

A miracle

In Hoday'biyah, there was a well, dried up with the passage of time.

The Prophet took out an arrow, and gave it to Barā Ibn Āzib and declared. "Bring this arrow inside the well and place it on the ground of that dried up well..."

When Barā did just that, we suddenly saw that twelve sources of fresh water came out of the ground and began to flow...[1]

1. Ehtedjādj – page 219 – Behārul Anvār – volume 10 – page 39 and volume 17 – page 286.

Another miracle

When the holy Prophet arrived in Hoday'biyah, the Meccan heretics surrounded him and his companions. [The only thing, which tormented them, was the problem of water, because the desert was hot and dry, and they had to have water]... They were so thirsty that they could do nothing; at the same time, all the animals were dying from thirst and they had become so thin that one could see their skeletons...

The companions of the Prophet complained about this situation, and asked him for help.

At last, the Prophet ordered them to bring him a Yemeni jar. He then put his two hands inside it, until suddenly from among his fingers, there came out fresh water, flowing on the ground... In that way, everyone quenched their thirst, and all the horses, camels and mules could drink from that water, and we all could fill up all our vessels, jars and jugs, with that fresh water![1]

1. Behārul Anvār – volume 17 – page 286 and volume 10 – page 38.

The freed camel

With all the importance that Sālih's "Camel" had had, [so much that the Holy Qur'ān had also recalled it] however, it had never spoken with Sālih, nor attested his Prophetic Mission.

However, we saw with our own eyes that during one of the wars, a camel came to the Prophet and made some noises. Then, by God's Will, it began to speak and said. "O, Messenger of God! [That person] [The owner of the camel in question] has tormented me for so long, forcing me to transport so many heavy things...! Now that I am old and weak, he wants to kill me. I have come to you, to seek refuge beside you!"

The Messenger of God sent someone to that man and asked him to give him freely that camel. The man accepted and liberated the animal.[1]

1. Ehtedjādj – page 219 – Behārul Anvār – volume 10 – page 31 and volume 17 – page 277.

The test

The Prophet sent a troop to a military mission. He had chosen a man to be their commander. He then instructed the soldiers of that troop to obey the orders of that man, chosen as their leader.

After they exited from the city, the commander wanted to see how far his soldiers obeyed him. He lit a great fire and told them to enter inside the flames!

To hear such a meaningless order, made the troop reach two different conclusions: they were soon divided in two groups.

Some claimed that they had to obey his orders, and that they should enter in the fire, solely by duty.

Another group believed that they were not forced to obey that foolish order. They said that by the Grace of Islām and Faith to Allah [and His Messenger] they had fled the Fire! Now, why should they enter it, by their own will?

This matter reached the Prophet's ears, and he declared. "If they had entered into it, they would have never been liberated from it and had entered Hell..."[1]

He then said. "No obedience is to be obeyed, if it is against God's Commandments. If someone orders you to commit a sin, you should not obey! You only have to obey orders that comply with God's obedience, and which comply with goodness and your best interests..."

1. Majmu'a Varrām – page 51.

The boiling water

In one of the battles, the Prophet faced the lack of water. [He showed a stone] and told me. "O, Ali! Get up, go towards that stone and declare. "I am the messenger of the holy Prophet. I would like you to flow water from yourself!"

I swear to God Who gave preeminence to His illustrious Prophet, that not a minute had passed, when I saw suddenly that there appeared before my eyes, and on the surface of the stone, things, which resembled cow's teats, and from those teats, fresh water began to flow generously!

I returned hurriedly towards the holy Prophet and reported what I had seen and witnessed with my own eyes. He instructed me then. "O, Ali! Go and bring us some water!"

Then other people came and filled their jugs of that miraculous water.

They drank their fill, performed their Ablution, and quenched the thirst of their animals. This was another God's Favor upon us, and it was something that God, the Almighty, the Exalted, honored me with it, and no one else![1]

1. Khissāl – page 699.

The battle of Jamal

Finally, a day came when feminine thoughts prevailed over Āy'sha's mind and her old rancor and hatred against me was lit, once again...[1]

If people had requested her to commit, that which she did against me, against some other men, she would never have accepted it, and would not have done so with anyone else...

Those who had lit the fire of war [the battle of Jamal], by saying that they wanted to go to Mecca, left Medina, while they were dragging behind them the wife of the Prophet, while taking her, here and there...

They took her to Bassrah, while their own wives and daughters were in some safe place, far from unholy gazes. The Prophet had always kept his wife, far from the gazes of those two men [Talha and Zobayr], behind closed doors. In addition, she was inside an army, which not even one of the soldiers was obeying me [as his lord and master], and who had not stretched my hand to swear their allegiance to me, by their own free will...!

They attacked my treasurers and my governor in Bassrah. They also attacked the people who were not like them. They killed some, by tormenting them painfully, and destroyed some others, with all kinds of vile deceptions!

I swear to God that even if from among those Muslims, they had killed just one of them - while that person had not committed any wrong - in that case, I could have killed and destroyed all the soldiers from that army, legitimately [with God's Permission]! For they had all

1. Nahjul Balāghah – Sermon 156.

been present in that massacre, and never once, did they try to put an end to those killings or prevent such happenings. They had not even defended those innocent persons with their tongues, or their hands...

[This concerns an army, which had killed only one single innocent Muslim...! While in truth, they had killed so many innocent Muslims!] Then how come that I cannot destroy legitimately all those soldiers from that wicked army who had dared to massacre a great number of innocent Muslims...?![1]

1. Nahjul Balāghah – Sermon 171.

Those who broke their pledge

Some of those who had sworn a pledge with me and were among my companions saw that I was not going to fulfill their secret wishes and their ambitious yearnings; therefore, they initiated a plot and a conspiracy, and by using a woman [Āy'sha] as an instrument for their own ambitions, rebelled against me.[1]

Even though, all the worldly affairs of that woman were in my hands, while acting as her executor, by the Prophet's order...

[Those who lit the fires of war], made Āy'sha sit on a camel and they took her everywhere in dry, arid deserts, while the dogs of Havāb barked at her [according to a prediction made by the Prophet Himself]. The more she traveled and went from here to there, the more she regretted her actions; soon, the signs of deep remorse appeared on her face...

Those were men who, after their first allegiance to me, and while the Prophet was still alive, owed me another allegiance [for each of them had sworn their allegiance twice, to me]...

The rebels entered finally Bassrah. The inhabitants of the city were composed of weak persons with long beards and weak minds

1. Ibn Abel Hadid says. "Talha and Zobayr wanted the governorship of two great cities of Bassrah and Kufah." Sharheh Nahjul Balāghah – volume 1 – page 232]; Seyyed Ibn Tāvus quotes Kolēyni and says. "Talha hoped to reign over Yemen and Zobayr hoped to reign over Iraq." [Kashful Muhajjah – page 181]; Ali told them. "They could not even bear with me for a year! What do I say? They could not even bear with me for a month!" [Sharheh Nahjul Balāghah – volume 1 – page 308]

and vicious thoughts...! Their real profession was to travel in deserts and go fishing and be seamen.

Āy'sha deceived those ignorant, foul and stupid creatures, and ordered them each to brandish a sword in front of us, like mad men.[1]

1. Ikhtisas – page 170.

A forced battle

I was stuck between those two. I did not like to do the things that they wished me to do. I was stuck between two solutions, in regard with them. Each solution was full of difficulty and obstacles:

If I were to let them down, they would not have stopped plotting against me, and would not have submitted themselves to the voice of reason. On the other hand, If I were to resist them, the outcome was something that I did not wish to happen at all [I had to wage war against them, and there was going be a terrible massacre].

That is why, before anything, I talked to them, and told them everything that was possible for me to say, and closed the door of any eventual excuses made by them...

Then I personally wrote a message to that woman, telling her to go back home; I asked from those who had taken her with them, to remain faithful and loyal to the pledge that they had sworn to me, and respect the allegiance that they had sworn to God.

I did all I could do and for their own benefit, but to no avail! I even spoke with one of them, so that our talk made him retire himself from that army of rebels.[1]

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1. He means Zobayr who was the holy Prophet's cousin [son of the sister of the father of the Prophet]. On his way back home, when he had abstained from participating in any battle, suddenly a man named Ibn Jarmuz caught and murdered him. The killer, after that murder, brought his sword to Hazrat Ali and offered it to him. Hazrat Ali, while looking at it said. "This sword could erase all the signs of sadness and sorrow from the holy Prophet's face..." Ibn Jarmuz then asked for a reward. Hazrat Ali replied. "I heard the Messenger of God say: "Announce the murderer of the son of Safiah [Zobayr] that he shall go to Hell..."

I then turned to the people present and warned them, but it only added to their ignorance and Perdition...

When I saw it for myself, that they insisted on waging war against me, I was forced to fight them. They lit such a terrible fire of war that was only harmful to themselves; the burning flames got hold of them, more than any other groups, and they were left with nothing but sorrow and envy...

The defeat of the "Nākissin" and the great number of their dead was not something I had wanted. In fact, this event was forced upon me, against my personal will, and I had been forced to accept it.

If during the past, I had had the possibility of leaving them be, by ignoring their wickedness, and preventing myself from meeting them, - with all the wickedness they did in the end - they would have left me no choice and I could not have let them live anymore...

For my silence and forbearance could have helped them reach their wicked goal; and then I would have been a partner in all their crimes, vicious actions, massacres and violence that they had committed... By obeying some women [just like the Romans, and the people of Yemen, and all the other nations in the past, which had given the absolute power to women of little intelligence, and very much lacking in many aspects], they could have created the ground for all kinds of perversion, vices and destruction. With this difference that it would be too late then, and that woman, with the kind of army that she had in her possession, could have brought on many of those vain and unacceptable projects [that I mentioned above] among the people. I could not let that happen.

[Even though I was in a most legitimate position to wage war against them], I did not do anything rashly or hastily. I did not attack them without thinking. In fact, I used to delay the war, as long as I could. I sent them ambassadors, then I made a journey to meet them personally, after that I threatened them, and at last, I went so far as to accept their excuses, by accepting whatever they wanted from me, and

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Ibn Jarmuz with a sad face turned away from Ali, and later on joined the group of "Mārighin" and later on, brandished his sword against Ali, along with his damned companions, [the Khavārij] and went to Hell. [Sharheh Nahjul Balāghah – volume 1 – page 235].

promised them that I would comply. I even went so far as to propose many things that they had not asked from me.

However, they did not want anything but to wage war against me. That was their most important wish! Therefore, I had to fight them. Indeed, God Almighty finished this matter, according to His inevitable Will. Thus, all that happened to us, happened, and all of you saw it for yourselves..."[1]

1. Khissāl – page 430- Ekhtessās – page 175 – Behārul Anvār – volume 32 – page 105.

The Ghāssitin

The issue known as "Hakamiyat" [Arbitration], along with the story about my battle against Muāviyah - that man who was Hind "the liver-eater's" son, and the son of that emancipated slave [!] were some of the very few events in my whole life, when God Almighty truly tested my patience and endurance, along with my faith and will power...

From the very first day that the holy Prophet had been chosen as the Messenger of God, Muāviyah had acted as his sworn enemy and that of all the other Muslims; until the day when, by God's Grace and Favor, and by the forceful swords of the Muslims, the Doors of Mecca were opened before us! On that same day, Muāviyah and his father had to swear their allegiance to me, and they vowed to obey me and submit themselves to me. That pledge was repeated three more times, in various occasions, and each time, it was renewed and insisted upon its official character...

His father [Abu Sofiyān] was the first man who, after the Prophet's demise, greeted me as the "Commander of the believers" [Amirul Mu'menin]. He it was who encouraged me repeatedly to stand up for myself and retrieve my stolen right from the precedent Caliphs.

Each time that we had to meet, he would renew his allegiance to me and tell me about his loyalty to me...

Therefore, when Muāviyah who was much attached to the Caliphate and wished it desperately and dearly for himself, saw that I had been chosen as the Caliph and regained my stolen right, once again, he became very much frustrated and disillusioned. For, he saw for himself

that there was not the least chance for him to become the new Caliph - which was only a deposit that God Almighty had given to us [Ahlil Bayt] - and to lead and govern the people, thus, he joined forces with Amr Ass. He began showing a deep interest in him and made him content and pleased with many things; he then tempted him with the governorship of Egypt, a thing that he did not have any right to it, whatsoever!

If he ever took just one dirham more than the usual share of each Muslim, it was indeed an unlawful action [harām]; and the legal responsible of those goods and possessions had no right or permission to give him more than his rightful share.

However, Muāviyah, along with his "good friend" violated the Islamic cities, one after another. For those who swore allegiance to him, he would procure ease and comfort, and for those who had refused to swear allegiance, he used to deprive them of everything, or send them to exile...

So, after having broken his pledge to me, he extended his avid hands towards the Islamic Reign, in East and West, and the news of his wickedness would reach me incessantly...[1]

1. Khissāl – page 432 – Ikhtisas – page 176.

A suggestion...

During that time, a one-eyed man [Moghayyarah Ibn Sho'beh] came to me and gave me this suggestion:

[In order to extinguish the fire that Muāviyah had lit, it was a good idea that] I should give him the cities and villages that he had taken under his control [so that by doing so, I would have brought in peace and security, once again]...

If I could offer an excuse before God Almighty and exculpate myself from all the horrible oppressions and vices that he had done in his reign, I would have certainly accepted that suggestion, which, by political standards and the worldly affairs was a good suggestion! Somehow, despite my personal feelings, I did not refuse this suggestion and tried to seek council from the others.

I spoke about that with good, sympathetic people who had remained loyal to God and His Messenger. I asked them their opinion. Fortunately, all of them were in the same mind as I, and all of them had the same opinion about the son of Hind "the liver-eater", as I had.

They warned and invited me to caution, asking me not to let Muāviyah have control over the destiny of the Ummah. They warned me not to make God see me as a person who had asked help from a lost soul, in order to progress in my own worldly affairs!

I then sent men to go to Muāviyah [hoping that he would regret his wicked actions]. Once, I sent him Bajli [Jarir], and another time, Ash'ari... However, the both of them were obeying their passions and loved dearly the world. [So they joined him...] and made him be pleased with them.

When I saw that Muāviyah was disrespecting and ignoring the Divine Sanctities, while not feeling afraid of showing his disrespect, and seeing that he had increased the measure of his wickedness, I sought council once again, with the close companions of the holy Prophet, to see if I had to wage war against him or not? Was I, to cut off his avid hand from the executive power? Those companions had all fought in the battle of Badr and sworn their allegiance to God [and pleased Him greatly]. I also spoke with other good, noble men; strange enough, every one of them was agreeing with me, and each one recommended me to wage war against him.

I was soon prepared to fight, along with my companions. [However, I did not hurry and did not begin the war]. From practically everywhere, I wrote him letters and by sending him letters and ambassadors, invited him to stop his wickedness and swear allegiance to me, like all the other people had done.

In return, he wrote me insolent, arrogant letters, proposing all kinds of conditions, with his particular way of thinking, so that neither God Almighty nor His Messenger, not even a Muslim would have accepted them or been pleased about them.

In one of his letters, he had suggested that I deliver a group of the closest companions of the holy Prophet to his custody! A group among which, Yāssir Ammār was also present...!

Where can one find a man such as Ammār, anymore...? I swear to God Almighty that if there were five persons around the Prophet, the sixth person was none other than Ammār! In like manner, if we were four people, the fifth person was always Ammār!

Muāviyah, in his preposterous letter had wanted me to deliver him these men, with tied hands, so that by hanging them ignominiously, he may avenge Osmān's blood! When in fact, - and I swear to God Almighty! - that he it was indeed, who had provoked the people against Osmān, and with the help of some of his close relatives had succeeded in committing that disgraceful act and causing the assassination of Osmān [and what a family indeed! A family whose damnation is already inscribed in the "Book of Revelations"!][1]

1. Please, do not get confused! The Book mentioned above is not the Book of Revelations, found in the New Testament [the Bible]! [The translator].

When I did not accept his conditions, he attacked me viciously and he was indeed very proud and satisfied with himself for this rebellion and this oppression!

He surrounded himself with a group of violent men who were no better than savage beasts and who lacked any kind of understanding. They were truly deprived of any inner perception. He made them believe in him blindly, and offered them a large amount of money, so that they may join him, body and soul.

[However, we resisted before them] and fought them bravely! We submitted ourselves to the Arbitration of God and His inexorable Will.

Muāviyah, however, was only showing violence, oppression and rebellion! Therefore, we were forced to begin a war against him. God Who had always helped me reach victory against the enemies [of Islām], bestowed the final victory on us!

The banner of the Messenger of God, which had always been an instrument for the complete destruction of the Party of Satan, was once again in our hands. In like manner, Muāviyah held a banner as well. It was his father's banner. The same banner against which, I had always fought them, while I had accompanied the Prophet in all his wars![1]

1. Khissāl – page 433 – Ikhtisas – page 177.

The last effort

[The battle of Seffeyn was in its last moments], and Muāviyah was but an inch far from a degrading and disgraceful death, having no other choice but to flee shamefully.

For that, he jumped on his horse, bringing down his banner.

He did not know what to do next...

He asked help from the son of Āss and asked his opinion. Amr Āss said that they should take out all their Holy Qur'āns and stick them on the points of their banners, while asking the men to obey the Command, which came from the Holy Book. He then added. "The son of Abu Tālib and his followers, who are noble at heart and committed souls, had already invited you to the Book of God and asked you to comply with It! Now, they shall be pleased with this action of yours and shall accept it gladly!"

For someone like Muāviyah who had no other choice but to flee or be killed, this clever trick was the only opportunity to save his life and remain alive!

Therefore, they stuck the Holy Qur'āns on the points of their spears, and Muāviyah invited the men to submit themselves to the Commandment of God and follow the Precepts of God's Book...!

A number of my good companions drank the Cup of Martyrdom and a great number of them [by seeing the vain words of Muāviyah and the Holy Qur'āns stuck on the spears] were deceived and attached themselves to the arbitration of the Qur'ān! They thought wrongly that the son of Hind "the liver-eater" was telling them the absolute truth, and how wrong they were!

I told them. "This is only a clever trick! It is meant to deceive you all! This is a deception made up by Muāviyah and his "good friend"...! He shall soon turn his back on that!"

Nevertheless, they preferred to listen to Muāviyah, and believed all his lies and foolish words... Those who believed him answered his call, by ignoring completely my words and by disobeying me. [They stood arrogantly against me and said insolently,] "Whether you like it or not, whether you want it or not, we shall not continue the war and will accept wholeheartedly Muāviyah's proposal!"

[They went so far and were so wicked] as to say things behind my back. I heard them say among themselves. "If Ali does not collaborate and insists upon continuing the war, we shall kill him like we did with Osmān, or deliver him and his family members to Muāviyah!"

God only knows that I was truly trying my best to be patient with them, and I had entered in each path, which had been open before me, so that they may let me do as I had decided earlier on to do. However, they would not let me do anything... I asked them for a delay, the time of milking a camel or the running of a horse. Alas, they would not accept that either. Only the Sheikh that you see here [i.e. Mālik Ash'tar] along with some of my family members would listen to me.

I swear to God, there was nothing that prevented me from executing my plan. Except for the fact that these two here:[Hassan and Hussēyn] might be killed, by them... If these two here were killed, the perpetration of the holy lineage of the Prophet, and the continuation of his descendants would have stopped short. [As a result, the "Imāmat" as a rightful thing for us, - the members of the Family of the Prophet - along with the Holy Qur'ān would have disappeared, destroyed forever...].

I was also afraid for the lives of Abdullāh Ibn Jafar and Muhammad Ibn Hanafiah, for I knew well that these two had only participated because of me, in that war. Otherwise, they would not have endangered their lives. For all that, I had no choice but to comply and God too had willed thus.

The moment we put our swords into our scabbards [and the fire of war was extinguished], they began doing all kinds of things, which was based on their own good pleasure, and forgot all about their

invitation to submit themselves to the Holy Qur'ān's Arbitration.

So far, I had never chosen someone as an arbitrator for the Commandments of God Almighty, for [on that day], the choice of arbitration was pure mistake [for victory had been within our reach], but people's decision had been something else...

[While I was prisoner of the ignorance and foolishness of my soldiers and companions] I tried to choose someone from my own kin or at least, endowed with a good intelligence to act as the arbitrator. Someone, whose commitment and benevolence and sympathy were well known to me, by experience. However, anyone that I presented was someone that Muāviyah would not accept; he used to refuse him; and no matter what good or right I mentioned, he used to turn his face, away from it, and tended to deviate more and more. [Unfortunately] all this was because Muāviyah was taking advantage of the protection of my own companions towards himself!

I had no other choice but to submit myself and accept whatever he proposed. It was then that I complained to my Gracious God and renounced them and showed plainly my aversion to them, by leaving the responsibility of the election [of that arbitrator] to them.[1]

Anyway, they chose a man[2] who later was deceived completely and thoroughly by the deceptive behavior of Amr Āss [so that the news of this great scandal reached everyone's ears], and it became known to everyone, in East and West of the world. [The strange thing was that] he who had been deceived [Abu Mussā] was showing deep and sincere remorse about his arbitration...![3]

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1. Ibn Abel Hadid quotes Nasr Ibn Muzāhim and writes. "When the arbitrators sat down and began to talk, the outcome and the destiny of the Islamic Ummah were left to the final verdict of those two men. In that time, Ali was staying in Kufah, waiting for the verdict of those arbitrators. When he heard of the scandal about Abu Mussā and the deception of Amr Āss, he became very sad, and the signs of utter grief and sorrow appeared on his face..." [Sharheh Nahjul Balāghah – volume 2 – page 259]
2. It refers to Abu Mussā Ash'ari [Translator].
3. Ikhtisās – page 179 – Khissāl – page 434; Behārul Anvār – volume 38 – page 181.

The "Exit" of the Khavārij

1. [The deception shown most disgracefully during the "Arbitration" and the scandal, which followed it, brought nothing but remorse, frustration and regrets...]; that is why people began to blame everyone and each group would put the blame on the other group. However, everyone was asking the same question: why in God's name, had that man left that great responsibility in the [incapable] hands of those arbitrators...?

However, it was too late to think about a remedy. No one could do anything. [I wish that this story would have ended here, and the monster of ignorance and foolishness would have let go of them and that the hands of all those who had broken their pledge would have been cut, and there remained no more opportunity for greater, worse crimes...! A crime, initiated with lots of false and erroneous beliefs and with people saying among themselves:]

"Our Commander and leader [Ali] should NOT have followed us and come along with our mistake! He had the duty to put his own opinion and his own way of thinking into execution! He should NOT have accepted the "Arbitration"...! Even if by doing that, he would have been killed, along with us! However, he did not behave in such manner! He agreed to our decision, which, from the very first day of its formation [in our minds], he knew of its erroneous and poor quality! Therefore, he has become a heretic, and shedding his blood is legitimate and licit for us!"

With the formation of that idea in their minds, they soon got out of our army and exited.

Then Ali shouted loudly. "[Know that] the act of Arbitration belongs only to God! [You should have known that, better!]"

They went to separate ways and were dispersed. A group went to Nokhaylah and some others went to Harv'rā, and a third group went to East and crossed the Tigris river.

During their journey, whenever they met a Muslim and asked about his beliefs, if they found out that he was like them, they would have let him go; but if they saw that he was very different from them, they would kill him, in cold blood.

I went to negotiate with the first two groups, [mentioned above,] and invited them all to follow God's Precepts and Commandments, and obey Allah in everything. However, they did not accept. They did not want less than a bloody war, with their sick mentality. I knew then, that they should become calm and submissive, except with the blade of the brandished swords. Therefore, I fought them and killed both groups; but only after many efforts on my part, and after I had invited them various times, to obey God and become pacific and peaceful.

Alas! If they had stopped their foolishness, they would have not been killed, and would have become the great defenders of Islām, and made Islām progress even more! However, God's Will was something else.

2. I then wrote a letter for the third group and sent my ambassadors to them; they were the best of men, and I knew them to be trustworthy, pious, virtuous and most skilled.

However, it seemed that their destiny was identical to those two first groups. They had the same ideas; therefore, they too entered the same path that their friends had taken before them...

[Their wickedness extended to everyone and to everywhere]; they killed whosoever was opposed to their ideals, with cold blood; and the news of those killings and massacres, along with their horrible acts reached me, one after another...

I crossed the Tigris and went to them; but before doing anything rashly, I sent them my representatives who were dignified men, worthy and brave [who were eloquent and persuasive]; I tried very hard to guide them towards the "Straight Path" but to no avail...! They would

not listen. I even went so far as to tell them that if they stopped their wickedness, I was prepared to accept their remorse and apology [and respect their lives and possessions]; I sent them this news, once with Mālik Ash'tar and the second time with Ah'naf Ibn Gheys, and then with some other less important men, from my side.

Finally, I had no choice but to fight them; at the end, in an unforgettable battle, more than four thousand men were killed. In fact, not even a single man from among them did remain alive.[1]

1. Behārul Anvār – volume 38 – page 182 – Ikhtisās – page 179 – Khissāl – page 437. Ibn Abel Hadid writes. "When Ali was making an eloquent speech before his soldiers and preparing them for the battle ahead [with the Khavārij", he told them. "Attack them strongly! Know that you shall prevail and that victory will be yours! I swear to God that not even ten soldiers from among you will be killed! In like manner, not even ten soldiers from among them shall remain alive!" This prediction was fulfilled. From Ali's army, only nine soldiers were killed, and from the enemy, only eight men could flee... [Sharheh Nahjul Balāghah – volume 2 – page 273]

The Prophet's prediction

1. At the end, we found the cadaver of Zul'sadiyyah[1] and taken it out from the pile, made by the other cadavers. I saw with my own eyes, that which the holy Prophet had said about him: that like women, he too had feminine breasts.

The holy Prophet had told me before his death, that at the end of my life, I shall have to fight fiercely with a group of my companions: those who would fast in daytime, and worship God and read the Holy Qur'ān in nighttime. He had declared. "They are Muslims who, because of their rebellion and opposition towards you [Ali], will "exit" the Religion of God, as would fly an arrow, thrown in the air! Moreover, a man among them shall have breasts, like a woman. And God Almighty, with their defeat and destruction, shall end happily, safely and soundly my duty..."[2]

I should say here, that the prediction of the Prophet was thus, fully realized.

2. I took out the eye of that "Fitnah" [discord – sedition –

1. This man was Harghus Ibn Zohayr Tamimi. He did not have a left hand and had some problems with his shoulder, so that it resembled a feminine breast. That is why he was called as such. According to Ibn Assir, this infirmity appeared like an elastic part and if someone pulled at it, it used to stretch out. It was like a fleshy pouch, very disgraceful indeed..." [Kāmil, by Ibn Assir – "Jang-e Khavārij"]
2. Khissāl page 437; Ikhtisās – page 179; Behārul Anvār – volume 33- page 382 and volume 38 – page 182.

oppression]; except for me, no one could have achieved that! Especially, after the great waves of Obscurity and Darkness had become savagely wild and its venom had become increasingly dangerous.[1]

1. You should read a book entitled "Jāzebē va Dāfē'eyē Ali" by Pr. Motaharri. In fact, what Ali said, concerned the army of Shām and Muāviyah's troops, and not the rebellious army of the "Khavārij" [which was a minor branch of Ali's army] Ibn Meysam too has said that in this sermon, Ali was talking about the Ghāssitin and Muāviyah's soldiers, and not the "Khavārij".

Examples of piety

1. In your actions, it is enough to follow the manners and traditions of the Venerable Prophet and consider him as your example and your leader in your life. Try to learn from his actions and his way of living; and consider this [material] world, as something worthless and inferior; and learn to know how this earthly world, with all its adornments, along with its misleading ways could never attract the Venerable Prophet's eyes, and thus, had to seduce other people...

He never ate anything from the beauty of this world, and never benefited from its adornments!

Consider [Prophet] Moses [Mussā], when he said. "O, God Almighty! I only need that which You sent me down, from your Goodness!" I swear to God Almighty, that Moses wanted only a loaf of bread to eat and nothing more... [Because, for long periods, Moses only used to eat some plants] so that he was so thin that the green color of the plants that he had eaten became were from under the thin skin of his stomach...

If you want, you can also look at [Prophet] David! The possessor of the "Psalms" and the Minstrel of the inhabitants of Heaven; he used to weave bags, from the palm leaves, in order to sustain his daily life. He would take them to the market place and ask from his followers to buy from his handmade bags, so that he could buy a loaf of bread [made of barley] for his sustenance.

In like manner, if you would like, I can tell you about Jesus, son of Mary. He used a stone for his pillow! He wore a harsh garment, and ate unhealthy food and was always hungry. His lamp during nighttime

was the light of the moon in the sky, and his shelter during winter times was the western and eastern sky [he did not have any place to rest], and he ate the same fruit and the same plants that animals used to eat... He had neither a wife to seduce and enchant him or a child to give him sorrow. He had neither properties to distract his attention from God Almighty, or any greed, to be degraded by it. His feet were his horse, and his hands were his only servants.[1]

2. If survival were possible for anyone in this world, and if it was possible for a human being to escape from the clutches of Death, the champion of that field would no doubt be [Prophet] Solomon, son of David! He who ruled simultaneously over both the Djinns and Mankind, endowed with the eminent position of being the Messenger of God! However, when his life on earth came to end, he became the target of the arrows of Death, and those arrows emptied houses and cities from his presence, and made the others take possession of his legacy...[2]

1. Nahjul Balāghah- Translation and Commentary by Feyzul Islām- Sermon 159.
2. Nahjul Balāghah- Translation and Commentary by Feyzul Islām- Sermon 181.

Meeting with friend

When God Almighty willed to take Abraham's life and put an end to his life on earth, he sent down the Angel of Death to him.

The Angel of Death went to him and offered His greetings to Abraham.

Abraham answered His greetings and asked. "Have you come to take my life or to inform me about my coming death?

The Angel of Death answered. "I have come to take your life."

Abraham [who was famous for his honorary title, which was "Khalilullāh" [Friend of God], so that everybody knew of him], endowed with that quality, used that as an impending reason to delay his death]; therefore, he said to the Angel of Death. "Has anyone, ever seen that a friend can take the life of his own friend?"

The Angel of Death, unable to answer Abraham went back to Heaven and told about Abraham's question. God Almighty said. "Go back to him, and say to Abraham. "Has anyone, ever seen a friend who shall not become happy on meeting his dearest friend...? Indeed, a friend always aspires to meet his friend!"[1]

1. Behārul Anvār - Volume 12- Page 78; Mostadrak al-Vassā'ēl- Volume 3- Page 95.

Readiness

The Angel of Death descended and went beside David.

David asked him. "Who are you?"

The Angel of Death answered. "I am He who is not afraid of kings and rulers, and their huge castles will not stop Him from executing His task: He, who will never receive any bribe from any one of them!"

David said. "Therefore, you should be the Angel of Death! Have you come here to take my life? However, I am not ready yet!"

The Angel of Death asked. "Where are indeed that person who was your neighbor and also the other one, who was one of your family members?"

David answered. "Both are dead."

The Angel of Death said. "Was not their deaths something to make you ponder and prepare you for this process? [When human beings see with their own eyes, the death of the others, they should know that a day would come when they too shall die and leave this world..."][1]

1. Sharheh Nahjul Balāghah - Volume 20- Page 346.

The strange proposal

Prophet Moses [Mussā], wearing a very simple garment made from wool went to the Palace of the Pharaoh, along with his brother Aaron [Hārun]. He had a wooden cane in his hand too.

They promised the Pharaoh that if he were to accept Moses's Religion, they would guarantee the continuation of his greatness as a powerful king.

The Pharaoh, [most astonished] by Moses' suggestion turned to his followers and asked. "Are you not truly stupefied and astonished by their proposal...? They announce their condition and the fact that if I come to believe in their Religion, I shall then preserve my great kingdom and my majestic greatness! While both of them appear with such pathetic appearance before me, as you can see them for yourselves! [If their claim is true, and they come on behalf of their God] so why do they not wear bracelets made of gold...?"

He had said those words, in order to despise them for wearing simple garments, made of harsh wool, and to show his consideration and respect towards gold and riches.[1]

1. Nahjul Balāghah - Translation and Commentary by Feyzul Islām- Sermon 179.

Wisdom

Once, the Archangel Gabriel descended to meet with Adam.

He said. "O, Adam! I have come to ask you to choose one thing from these three things. Therefore, choose one of them and leave the other two things."

Adam asked. "O, Gabriel! What are these three things?"

Gabriel replied. "Well, "Wisdom", "Religion", and "Modesty"..."

Adam answered. "I choose "Wisdom"."

The Archangel Gabriel then said to "Religion" and "Modesty". "You may go and leave Adam alone."

"Religion" and "Modesty" said. "O, Gabriel! We cannot go away from Adam; because we have been ordered previously, wherever Wisdom is, we too should be present alongside with Wisdom."

The Archangel Gabriel said. "Do then, according to what you had been ordered." After saying those words, He flew and ascended to Heaven.[1]

1. Nahjul Balāghah – Translation and Commentary by Feyzul Islām – page 790.

In memory of a friend

In the past days, I had a [dear] brother in religion and in faith;[1] that which made him important and special in my eyes was his way of thinking, for he considered this world as worthless. He was not under the domination of his belly, and was not used to wishing for something, which was out of his reach, and if he could reach that something, he would not exaggerate with it beyond normal proportions.

He used to pass his time in silence and if he spoke, his words were concise; he would quench the thirst of those who sought Knowledge, with his vast knowledge. In the eyes of vain people, he appeared as someone weak and destitute, and on the battlefields, he was like a furious lion or a venomous snake.

If, he quarreled with someone, he did not like to come up with an excuse, instead, he kept his calm and waited to speak in front of an arbitrator, [because, if between two persons who have quarreled, there is not an arbitrator, both would tend to blame the other party, so all their talks would become useless].

When he found a problem in a work, he never used to blame, or reprove someone. He also used to talk about his illnesses, only after he had been healed; he never talked about doing something, when he did not intended to do it. No one was able to defeat him in

1. Some believe that, he was referring to Abuzar, some others believe that he was talking about Amā'r and some others believe Hazrat Ali spoke about another person from among the companions of the Venerable Prophet.

silence! He was more interested in listening [to the others] than speaking [himself]. If he had to make a decision among many of them, he would examine which one of those decisions was nearer to worldly desires, so that he would eliminate it quickly.

Therefore, you have the duty to adorn yourselves with such beautiful qualities and virtues! Compete among yourselves, for the accomplishment of these characteristics! Moreover, if you perceive that you are unable to appropriate them for yourselves, know that benefiting in a small measure from them is much better than to abandon them altogether.[1]

1. Nahjul Balāghah- Translation and Commentary by Feyzul Islām- Sermon 281.

The companions of the Prophet

I saw the companions of the Venerable Prophet, in the past.

However, right now, I do not see anyone among you, who resembles them! They used to end their days, with disheveled, dusty hair and remain awake during their nights, by prostrating or standing erect, during the performance of their Prayers...

Sometimes, they would put their foreheads on the dusty ground, or rubbing their cheeks on the dirt, to show their humble servitude to God Almighty...!

Moreover, by reminding themselves of the Day of Judgment incessantly, they would become utterly distressed, as if they were standing on fire. Long time prostrations had transformed their foreheads to the callused knees of the goats...! If someone said the name of God, those men would quickly cry with passion and intensity, in a manner that their faces would soon become wet from their tears! For the fear they felt before God's Torment or the enthusiasm of their hopes, they would tremble and shake like trees, on a windy day."[1]

1. Nahjul Balāghah- Translation by Shahidi- Page 90.

Aghil

I swear to God Almighty, on day, I saw my brother Aghil, in utter desperation and in deep agitation. He asked me to give him hundred grams worth of your wheat [O, people!], from your properties [Public Treasury].

I also saw his children, with disheveled hair, whose faces have darkened because of the harshness of hunger and poverty!

Aghil continually came to me and asked me to give him that which he needed desperately. Every time he came to me, I listened carefully to his request. However, he thought that I would sell my faith and religion, because of him, and would give up my way, and follow his way...

Therefore, once, I took a piece of iron and heated it up before a lit fire, and then approached it near his body, so that he may learn a lesson.

He cried so loudly, that his shouts resembled those of a very sick man who was in much pain! He was so afraid of that burning piece of metal that he was ready to die of it!

I told him. "O, Aghil! May people mourn and lament for you! Are you crying because of a piece of iron, that one has heated up for fun...? Moreover, why are you dragging me towards a great Fire, lit by a Wrathful God...?

Are you moaning from this little burn, whereas I should not moan from the burning of God's Fire?"

Another strange anecdote about Aghil is about a time when a foolish man came to see us one night... He had brought with himself a dish with a lid on it, along with a sweet dish [a mixture of sugar and

water], that I even hated the sight of them! They seemed as though a snake had poured its venom inside them!

I ask that man. "Is it a gift or your Zakāt [i.e. statutory Islamic levy, on specified items, to be used for Muslim's welfare], or have you brought them for the sake of God? [For,] to receive alms is forbidden for us."

He said. "No! It is a present..."

I said. "May your mother mourn your imminent death...! Have you come here to deceive me and make me deviate from the way of God? You are either mad, or possessed [by a Djinn] or talking nonsense!

I swear to God Almighty, even if they offer me the seven realms under the Heaven to disobey God Almighty, and take away unjustly the skin of a barley from an ant, I shall never do that!"[1]

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Alhamdulillāh Rabbil Ālamin
Tehran, January 27th 2011
Safar 22nd 1432
Bahman 7th 1389

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The End

1. Nahjul Balāghah - Translation made by [the deceased] Dr. Shahidi- Sermon 224.